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ABSTRACT

This 11-unit curriculum guide on Puerto Rican culture is intended for both Puerto Rican and and non-Puerto Rican teachers and students living in Connecticut. Although the materials are written for use in grades six through nine, they can be adapted for older or younger students. Topics include Puerto Rican history, ethnology, geography, economy, politics, religion, migration, unique cultural traits, family structure, language, arts, music, holidays, and foods. These topics are discussed in terms of the Island, the American mainland, and, in some units, the state of Connecticut. Each unit includes student activities such as map work, vocabulary development, drama, research, and art work. An annotated bibliography for each unit is included. Concluding sections present recipes, an annotated listing of films and filmstrips, and names of organizations in New York and Connecticut which can supply further information in Spanish and English. There is also a dictionary of commonly-used Spanish phrases and words rendered in Spanish and English with phonetic spelling. (DL)

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THE PUERTO RICANS

– On the Island

– On the Mainland

– In Connecticut

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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A CURRICULUM GUIDE
PREPARED AND ILLUSTRATED BY
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The Peoples of Connecticut
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From the Author

I would like to thank those people in the Puerto Rican community throughout the State of Connecticut who assisted in bringing this guide together. Most especially, I want to thank Mr. Francisco Echevarría and Mr. Joseph Prewitt-Diaz for all the time and assistance they gave me. Their criticisms and suggestions have been of the utmost value in assuring that this guide is as true and fair a presentation as possible of Puerto Ricans "on the Island, on the Mainland and in Connecticut."

I would also like to acknowledge Drs. Fred Grupp, Executive Director; William D'Antonio, Project Director; and Bruce Stave, Director of Oral History Collection; and wish to thank Drs. Frank Stone and Patricia Weibust for their support, encouragement, counsel and valued criticism during the preparation of this curriculum guide.

Barbara Burdette

My Comments

The Puerto Rican community in the State of Connecticut and, by extension, the Puerto Rican people everywhere else, is in eternal debt to Ms. Barbara Burdette and the other people led by Dr. William D'Antonio and Dr. Fred Grupp for their invaluable contributions in this endeavor. Without their interest, support and good deed, a work such as this one would have been impossible to accomplish.

It is very rewarding to know that in our State of Connecticut there are people who are concerned with a group long forgotten by many. Such an unselfish giving can only be thanked with a simple phrase, a phrase which carries a great message: We thank you, we love you.

Francisco Echevarría

PUERTO RICANS: ON THE ISLAND, ON THE MAINLAND, IN CONNECTICUT

Using this Instructional Manual

This manual has been written for the use of both Puerto Ricans and non-Puerto Ricans in the State of Connecticut. It presents a mini-course of study aimed at helping people in our state to better understand Puerto Rican Americans and their culture.

The material in this manual is to be used by teachers and their students as a resource guide. It has been written so as to be most useful to those in a Middle School (grades 6-9) setting, but it can be adapted for older or younger students.

The units of study include information on Puerto Ricans on the Island, the Mainland, and in certain units, regarding Puerto Ricans in the State of Connecticut. The presentation in each unit is not exhaustive, but is intended as a basic source of information and a general study outline.

Suggested student activities, geared for Sixth to Ninth Graders, often encourage students to do additional research on important aspects of Puerto Rican Studies that are not stressed in the body of the unit. Teachers should review the student activities and bibliography sections before planning instruction.

Vocabulary words of importance have been italicized in the unit presentations. Students can easily identify them and use their contexts as sources of definitions. Often interesting student activities can be based on the specialized vocabulary, such as doing a research project on *fiestas*.

The bibliographical references at the end of the units may not contain all of the information that is available on the specific subjects included in them. If additional background is needed, sources can often be located by checking the bibliographies provided elsewhere in this curriculum guide.

Resource information that is applicable to all of the eleven instructional units in the manual has been placed at the back. It should also be reviewed by teachers when plans for learning modules on the Puerto Ricans are being made.

The figure of El Jíbaro has become the literary symbol of the Puerto Rican spirit. He represents to the Puerto Ricans the best values of the Island's native culture.

Geography

Between North and South America and east of Central America there is a vast expansion of water known as the *Caribbean Sea. Puerto Rico* lies at the entrance of this sea. It is one of the chain of islands that range from Florida to the northern coast of South America and are known as the *Antilles.*

These islands are actually the tops of mountain ranges that rise above the level of the Caribbean Sea. The Antilles are divided into two groups, called the Greater and Lesser Antilles. Puerto Rico is the easternmost of the four Greater Antilles, which include *Cuba, Hispaniola* (Haiti and the Dominican Republic) and *Jamaica.*

The territory of the Commonwealth of Puerto Rico also includes a number of off-shore islands.

Vieques was long held by the United States government and used for armed forces maneuvers. The federal government turned this island over to the government of Puerto Rico in 1975 to be used as it saw fit.

Culebra has only about five or six hundred people living on it and is chiefly used by the U.S. Navy for aerial and naval training.

Mona is uninhabited due to its light rainfall and infertile soil.

Ratones is used by the Puerto Rican police force for shooting practice, and has also been used occasionally for excursions and picnics.

Puerto Rico is about 1600 miles south and east of New York, and 1050 miles southeast of Florida. It has a land mass of about 3500 square miles and is about the same size as the State of Connecticut.

Although the island of Puerto Rico is relatively small (100 miles long by 35 miles wide) it contains an astonishing variety of landscapes. Within a few hours by car, travellers can journey from flat coastal plains to high mountain regions. They can go from the lush, fertile areas in the North to desert land complete with cacti in the south. They can move from rural villages to modern cities.

*Courtesy of the Puerto Rican Tourist Bureau.

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An uninterrupted coastal plain covers 25 per cent of the Island's territory. Going farther inland, one is met by a series of low hills that comprise about 35 per cent of the Island. Finally, three mountain ranges run through the center of Puerto Rico from East to West, taking up the remaining 40 per cent of the land. The main range, *La Cordillera Central,* is closer to the southern section of Puerto Rico than to the northern.

The north coast plains from Aguadilla to Luquillo, form a level strip one hundred miles long and are about five miles wide at most places. They contain half of the urban population of the Island, including the capital city of *San Juan.*

The east coast valley from Fajardo to Cape Mala Pascua produces sugar cane, coconuts and mixed fruits. Its beautiful beaches have made it a growing tourist area.

The east central area, the Caguas Valley, has sugar cane, tobacco and cattle. It produces most of the Island's dairy products as well.

The west coast, stretching from Aguadilla southward to Cabo Rojo, is also an agricultural region. Here the crops are fruits, sugar cane and vegetables.

The south coast is semi-arid and produces one fourth of Puerto Rico's sugar cane crop. The Island's petro-chemical complex is also located there.

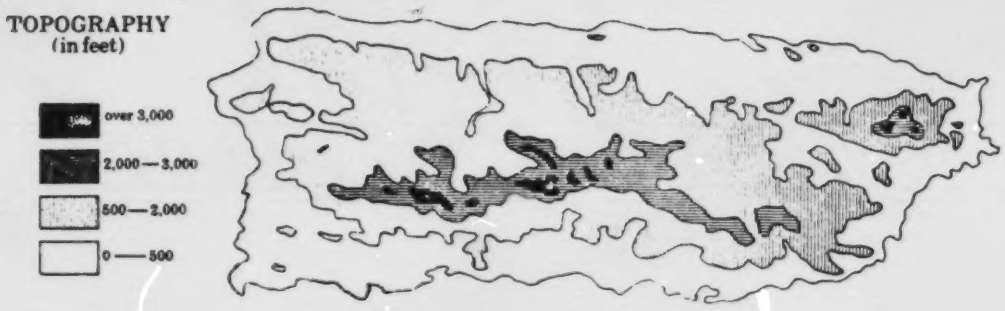
The southern hill country is also semi-arid and produces sugar and coffee.

The northern hill country is humid and coffee, corn and bean crops are cultivated there.

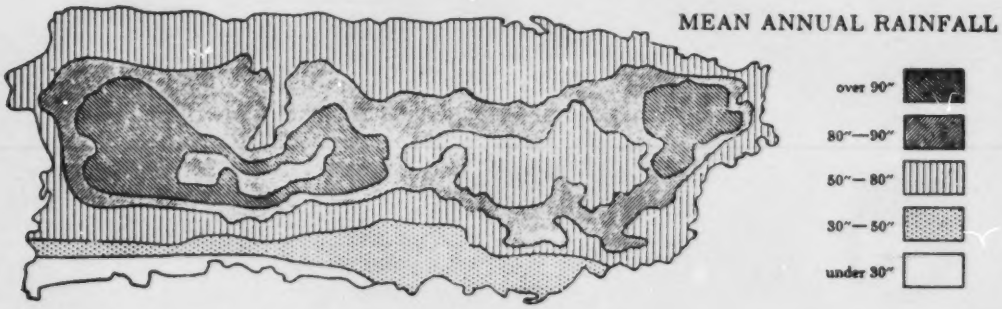
The eastern mountain region is humid and is Puerto Rico's tobacco growing center, where large cigar factories are located.

The western mountain sector is rainy and has coffee and citrus fruit as its chief crops.

San Juan, on the northwest coast of the Island, is the capital of Puerto Rico. It has a growing population of almost 500,000. Almost 900,000 people live in the Greater San Juan Metropolitan Area. Metropolitan San Juan is the cultural, economic and political center of Puerto Rico. Most of the Island's educational, financial, government, manufacturing and trade activities go on in this vast urban complex. San Juan is now a true metropolis but it was not always like that. The capital was once confined to the narrow streets on the tip of the small peninsula now called *Old San Juan.* For several centuries after its establishment in 1521, the military stronghold of San Juan served primarily to bolster Spain's attempt to retain supremacy in the Caribbean.



(Commonwealth of Puerto Rico).



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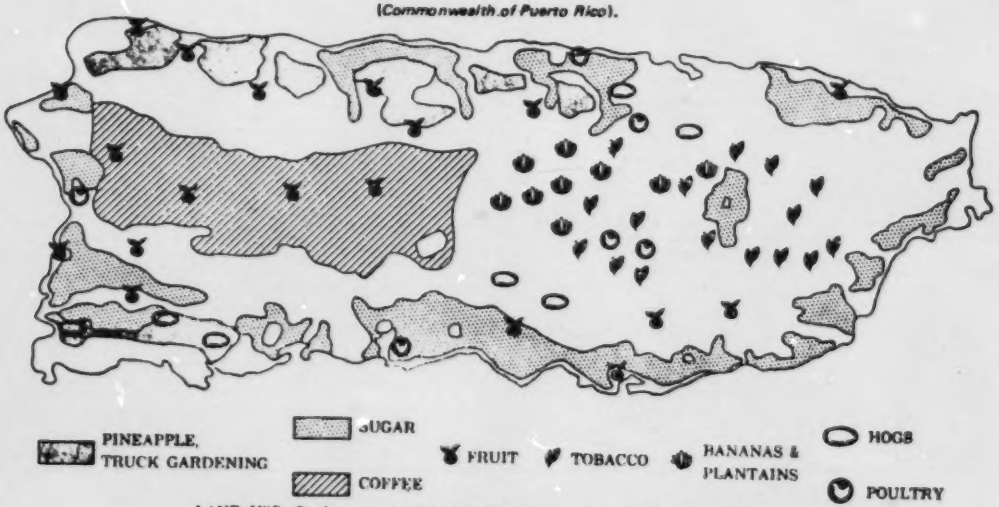

LAND USE Cattle raising and dairying are interspersed with other types of farming.

Agricultural products map (Commonwealth of Puerto Rico).

Since the turn of the century, the position of the capital in relation to the rest of Puerto Rico has clearly changed from one of relative isolation to one of unquestioned dominance. The internal composition of the metropolitan area has also changed, as the center of the city shifted from the original settlement in Old San Juan to the commercial district along the main avenue of *Santurce*. Thus, the ecological model of the city has changed from the traditional Spanish colonial pattern, radiating from a central plaza, to a central business district along a commercial avenue.

Mayagüez, along the west coast, and *Ponce* on the southern coast, are also principal cities on the Island.

The Climate of the Island

There is an old saying that "Puerto Rico is the product of wind and rain." Trade winds blow all year round like a giant fan, keeping island temperatures lower than those usually associated with a tropical island. The temperature ranges between 70-80 degrees Fahrenheit all year round.

Life for Puerto Ricans in the southern sections of the Island is a little more difficult because of the relatively higher temperatures and drier climate. In addition, the threat of hurricanes, which enter the Caribbean Sea from the southeast area and are common between July and October, is greater for the people living in the South than for those in the North.

Population Statistics

There are almost 2.9 million people on the island of Puerto Rico today. The average population density is almost 800 people per square mile, making it one of the most densely populated areas of the world.

At the turn of the century only one Puerto Rican in six lived in a city. Today more than three out of six (over half) of the Islanders are urban dwellers. This ratio still continues to climb. The move from rural agrarian settings to urban ones was largely influenced by the changing economic situation on the Island, as will be more completely explained in Unit Three. This population shift from rural to urban dwelling has been complicated by an enormous growth in the population of the Island. Since the 1900's the number of Puerto Ricans has tripled! One option for the Island's booming population is migration to the Mainland, principally to New York City. Since 1898 over one million Puerto Ricans have gone to the Mainland of the United States.

STUDENTS ACTIVITIES

1. Locate Puerto Rico on maps and globes, planning travel routes for getting there from various parts of the world.
2. Identify the places mentioned in this Unit on a map of Puerto Rico.
3. Bring in some of the agricultural products that are typical of the Island such as plantains, coconuts and pineapples.
4. Design and make travel posters advertising various aspects of the Island.
5. Invite people who have been to Puerto Rico to show pictures or slides from their visit and to describe life on the Island.

VOCABULARY

Antilles	Mayagüez
Caribbean Sea	Mona
Cuba	Ponce
Culebra	San Juan
Hispaniola	Santurce
Jamaica	Vieques

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Puerto Rico and Puerto Ricans on the Island and the Mainland are the subjects of this comprehensive curriculum outline.

Census of Population, 1972. *Puerto Rico, General Social and Economic Characteristics.* Washington, D.C.: Government Printing Office, 1972.
This official document is a gold mine of information about Puerto Rico.

Connors, Robert E. and Donald R. Haener. *Puerto Rico: An Island On The Move.* Cooperstown, N.Y.: Discovery Enterprises, 1972.
This book is particularly useful as a textbook for intermediate and junior high schools because of its clear explanations, charts, illustrations and maps. Emphasis is placed on developing the student's vocabulary.

Living In Puerto Rico. Washington, D.C.: Office of the Commonwealth of Puerto Rico, 1973.
Vital information is provided by this pamphlet, which was designed for people who are going to the Island for any period of time.

McGuire, Edna. *Puerto Rico: Bridge to Freedom.* New York: Macmillan, 1963.
The geography, history and people of Puerto Rico are described in this book, although it is now somewhat old. It is suitable for use in grades 6-9.

The Puerto Ricans: A Resource Unit For Teachers. New York: Anti-Defamation League of B'nai B'rith, 1974.
This is a short, introductory survey for educators.

Senior, Clarence. *Our Citizens From The Caribbean.* New York: McGraw-Hill, 1965.
Myths and misconceptions about our newest migrants from the Caribbean are dispelled in this monograph.

Toyar, Federico Ribes. *Enciclopedia Puertorriqueña Illustrada/The Puerto Rican Heritage Encyclopedia.* Three Volumes. New York: Plus Ultra Educational Publishers, 1970.
The first volume deals with Puerto Rican history, the second with Puerto Ricans in New York City, and the third traces the achievements of prominent Puerto Ricans. The text is bilingual.

Wagenheim, Kal. *Puerto Rico: A Profile.* New York: Praeger, 1971.
The cultural, geographical, historical, economic and social features of Puerto Rico are presented in this book, intended for adult readers.

Taino YUCAYEQUE (village)

Unit Two: THE HISTORY

The island we know as Puerto Rico has had a long and moving history. In order to really understand today's Puerto Ricans, it is important to know their past experience. This isn't the history of one people alone, but the heritage of several, each one different and distinguishable from the others. There are the original Indians of the Island, the colonizing Spanish, the African slaves, the immigrants from Europe and other parts of the New World and, finally, the Americans.

Each group has left its mark on the people of the Island by helping to mold Puerto Rican culture and character a little differently. To overlook one of these groups or to fail to give it proper attention, would be to neglect a segment of the Puerto Rican identity.

The Indians

The islands of the Caribbean that comprise the chain known as the Antilles were once part of underwater mountain ranges. The islands, as we know them today, are the tips of these mountains. They were uninhabited for millions of years by either man or beast.

It is believed that the first inhabitants came to the Island somewhere around 500 B.C. They were probably the descendants of peoples who had migrated to the North American continent from Asia some 20,000 years earlier. They came down from what is today known as Florida, using barges made of tree trunks that had been lashed together. These were the *Arcaico Indians,* whose chief means of livelihood was peaceful fishing.

Hundreds of years later new groups of Indians (who came up from what is now Venezuela in South America) arrived on the Island. They were basically farmers, but had developed a characteristic art of painting and decoration. These new inhabitants were the *Igneris Indians* who spoke the *Arawak* language.

Most of these original Indian groups were peaceful peoples who lived together in harmony. After many years of co-existence, they merged to form the *Taino* nation. The Tainos spoke the Arawak language of the original Igneris.

The Tainos built their villages near the rivers and seacoast, because fishing was one of their major forms of subsistence. They lived in round bamboo-walled houses with thatched roofs, ten to fifteen families in each house. All of the houses in the village faced the *Batey,* a large yard with a flattened earth floor where celebrations, meetings, and ceremonies took place.

Each village or *Yucayeque* had a chief, the *Cacique,* and in times of emergencies the villages got together and elected one head Cacique for all the Tainos. Descent was traced through the mother's family, so when a chief died, his sister's son, and not his own, became the new chief. Women were accorded a respected position in Taino society and at times worked and played alongside the men. It was even possible for a woman to become chief. But, as in most societies, ancient and modern, role differentiation was based on sex.

A very accurate and detailed description, along with illustrations, of the Tainos and their way of life is provided in the large pamphlets published by the Los Amigos del Museo del Barrio, 1945 Third Avenue, New York, New York 10029.

When the first Spaniards, led by Christopher Columbus, landed on the island in 1493, it was inhabited by approximately 30,000 Tainos, who called their island *Borinquén,* which meant "the Land of the Proud Men." A quarter of a century later there were only 4,000 Tainos left and by 1542, when Carlos V of Spain freed the Indian

slaves, the Bishop of Puerto Rico could only find sixty Indians still alive to whom he could relay the good news! Of course, it must be understood that they had not all been killed. Many had fled the island and others had by this time intermarried with the Spaniards.

The Indian population of the Island had disappeared as a cultural group in the first century of Spanish conquest. Disease from Europe and Africa caused epidemics that killed thousands. Caribe or pirate raids and the heavy labor in the mines and fields killed others. Many simply committed suicide, unable to live under the intolerable conditions forced upon them by the Spaniards.

Not everyone agrees that all the Indians were exterminated by the Spaniards. There are those (Steiner, 1974) who believe that the frightened, fleeing Indians were the ancestors of the *Jíbaros*, the "men from the mountains" who still exist in the mountains of Puerto Rico today. Jíbaro is believed to be an old Indian word meaning 'one who escapes civilization.' The exodus of the Indians, who were escaping the Spaniards and heading for the high places, is remembered as "the flight of the Jíbara." Today on the island a person is proud to be called a Jíbaro.

The Indians may have disappeared from the Island as a distinct cultural group by the end of the sixteenth century, but they had left behind elements of their language, music, architecture, crops and fruits. Their style of cooking, diet, family life and social structure were still in evidence, along with their belief in spirits and their gods. On many of the other islands in the Caribbean there is little left of the original Indian cultures, but in Puerto Rico the heritage from the Tainos can still be felt. Of all the islands in the Caribbean, the influence of the indigenous Indians has been the strongest and most long lasting on Puerto Rico.

The Spanish Conquest

The discovery of the New World was an unexpected event since no one in Europe really knew of its existence. The explorers who discovered America were seeking shorter routes to India. It was Christopher Columbus, backed by the King and Queen of Spain, who first discovered these islands in 1492. Thinking he had made it to India, Columbus named the whole area the West Indies and called the people who lived there Indians.

It was actually on his second trip to the New World that Columbus came upon the island of Borinqueñ. He landed there on November 19, 1493, and this time he had many more men and ships with him than on his first voyage when he had discovered the Bahamas, Haiti and Cuba. Columbus called the island *San Juan Bautista*, after Prince Don Juan of Spain.

The colonization of the Island began in 1508 when Juan Ponce de Leon, who had sailed with Columbus when he discovered the Island, became its first governor. Ponce de Leon had received permission to colonize the Island from the General Governor of the Indies who was stationed on the nearby island of Hispaniola, the center of Spanish government in the New World.

When the Spaniards landed on the Island they received no resistance or opposition from the peaceful agrarian Tainos. The Indians, in fact, were in awe of the Spaniards, never having seen white bearded men, ships, guns or horses before. For a long time they believed them to be immortal. The Indians aided the Spaniards in establishing their first colonies on the Island. In exchange, the Spaniards helped the Tainos ward off the fierce Caribes, a warlike tribe from surrounding islands who often attacked Borinquén, carrying off the women and making slaves of the men before killing them.

Ponce de Leon had first landed on the south shore of the Island, but after a time the colony was moved to a natural port along the northern coast and named Puerto Rico ('rich port'). This was the site of what is today San Juan. So, originally the Island had been named San Juan and the city, Puerto Rico, names that today have been exactly reversed.

The Spaniards wanted the Island, mainly as a military base for protecting their interests in the New World. As in all their exploration, they were motivated by "gold, God, and glory," and

immediately set about exploiting the Island for its mineral riches, namely gold. The Tainos were forced to work in the gold mines and as a result their number was quickly reduced. The Indians could not escape the Spaniards since the Island was so small. It was impossible for them to find places in the interior where the Spaniards could not find them. Many escaped to other islands, but more died in their own land during the first quarter century of Spanish rule.

The African Slaves

Because of this depletion of the Indian population, Blacks from Africa were brought to the Island as slaves in the 1520's. By this time almost all of the gold had been extracted from the mines and a new generation of Spaniards was appearing on the Island, more interested in the agricultural riches of the land. So, the Blacks were put into the fields instead of going into the mines as had the Indians.

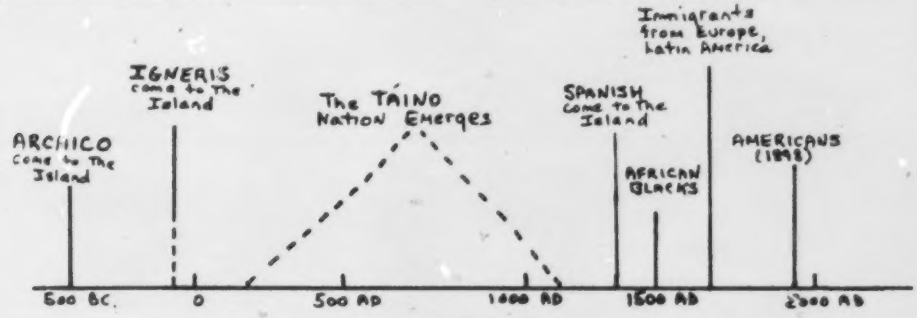
Slavery on the Island was different than in other parts of the New World. It never reached as great an extent as it did in other Spanish colonies of comparable size. The Spaniards also apparently refrained from many abuses of the slaves they had in Puerto Rico. It seems that they may have learned something from the results of their gross mistreatment of the Indians.

A law had been passed in 1542 freeing the Indian slaves, but by then hardly any were left on the Island. From the beginning there were guidelines and laws about treatment of the Black slaves. It was possible for them to marry, earn money, own property, win their freedom and to move closer to the mainstream of Spanish culture. By the 1800's there were as many free Blacks on the Island as there were slaves. According to a law passed in 1826, when slaves reached the age of sixty-five they were given their freedom while their previous owners had to continue to support them and their families. Actually, slavery wasn't abolished on the Island until 1873.

Elements of the Black culture are still evident on the Island, especially in the music of Puerto Rico. The Spaniards, however, had made a deliberate effort from the time when the first slaves were landed to destroy their culture and indoctrinate them into the Spanish way of doing things. Therefore, the Black culture is not as apparent in Puerto Rico today as is the Indian heritage.

A Mixture of Peoples

The Island has a long history of migration and emigration. Tales of gold discoveries in other parts of the New World led many of the early Islanders to leave for Mexico and Peru on the mainland to seek their fortunes. In the meantime, immigrants came from many parts of the New World, such as Cuba, Haiti and Louisiana, when trouble arose for them in these places. Some settlers also came from France, Ireland and Italy. They were mostly farmers, taking advantage of government land grants offered to Catholic settlers.



Cultural Time-line

San Juan, during the eighteenth and nineteenth centuries, became a cosmopolitan city with a broad mixture of peoples. Non-Spanish surnames, even today, are not unusual in Puerto Rico. As a result of this mixture of peoples there was much intermarriage and social interaction, but not true social equality. The small upper class elite preserved its Spanish heritage carefully and did little marrying with outside groups.

Due to this blending of cultures, a new generation of Islanders was beginning to emerge. They were native-born and regarded Puerto Rico as their mother country. A spirit of *Puertorriqueñismo* was felt throughout the Island during the nineteenth century. This was evident in Puerto Rican art, literature and politics. Puerto Ricans wanted greater political rights and were demanding more personal and political freedom.

After the initial colonization and up until the early eighteenth century, Puerto Rico pretty much found itself ignored by Spain and isolated from Europe and South America. The Island officials, though appointed by the Spanish government, became repressive and ruled Puerto Rico as though it were their own feudal property. This small minority of the Island's Spanish elite controlled all of Puerto Rico's military and commercial affairs unhampered until the mid-eighteenth century. Then, with reforms in Spain at the end of the eighteenth century, the Spanish government again took an interest in the Island. The power base for Spanish policy-making was shifted from the Council of the Indies in the New World to the government ministries in Madrid. This was a period of relative economic expansion for the Island.

Puerto Rican political dependence had its ups and downs, responding to the moods of the rulers in Spain. After the loosening up at the end of the eighteenth century, Spanish rulers again imposed repressive laws on the Islanders, when they feared that Puerto Rico might go the way of other rebelling countries in Latin America.

After the Napoleonic Wars in Spain, when the monarchy was reinstated (1812), Puerto Rico was declared an integral part of Spain and given a constitution and allowed to elect representatives to the Spanish *Cortes* (parliament).

But royal absolutism returned to Spain in 1822 and Puerto Rico suffered the results. For nearly half a century the Island was subject to a period of bad treatment. Puerto Rico was ruled by a succession of Spanish military governors who were poor civil administrators. They assumed complete power and abolished all civil rights. There were a number of attempts at revolution during this period, the most famous being the *Grito de Lares,* in 1868, led by Dr. Ramón Betances; but all efforts were unsuccessful.

An upheaval in Spain during 1869 forced the Spanish Queen to abdicate and the first republican government came to power there. For the third time in Puerto Rican history, the Island was granted a constitutional government and again had the right to send representatives to the Spanish Cortes. But Puerto Rican hopes were thwarted by the overthrow of the short lived Spanish Republic in 1875. Repressive measures were again instituted on the Island.

Right before the Spanish-American War, Puerto Rico had a brief period of autonomous government when in 1897 Luis Muñoz Rivera won concesssions from the Spanish government. An autonomous local parliament and government were set up in Puerto Rico, but the

Island's governor was still appointed by Spain. Again, Puerto Rico was represented in the Spanish Cortes.

During Spanish rule Puerto Rico had three constitutions:

1812 – lasting three years
1829 – lasting two years
1869 – lasting six years

The 'autonomy grant' of 1897 lasted less than half a year.

American Rule

Then came the Americans, again altering the culture and structure of Puerto Rican life. They came in 1898 after the Spanish-American War and the Treaty of Paris, which gave them possession of the Island. The Americans inherited a still relatively undeveloped country with a tiny educated upper class elite, an almost non-existent middle class, and a massive population of uneducated people who were unskilled laborers or farm workers.

The presence of the Americans and their military government on the Island once again blocked the dream of Puerto Rican autonomy. The *Foraker Act* of 1900 allowed for some loosening of the military regime and the establishment of a civilian government under U.S. sovereignty. The people of Puerto Rico, however, were neither U.S. citizens nor citizens of an independent country.

Then shortly before World War I, in 1917, President Wilson signed the Jones-Shafforth Act (better known as the *Jones Act*) which gave Puerto Ricans American citizenship. It also made them eligible for military conscription through the draft. The Jones Act granted the islanders some civil rights, but their political status was still inhibited because they lacked representation in the U.S. Congress. Also, most of the Island officials were still being appointed directly by the American President.

There were Puerto Ricans who still had dreams of greater independence or at least more active participation in the U.S. government. There were periodic demonstrations on the Island, the most serious one in 1938, led by Pedro Albizu Campos. He was a brilliant revolutionary who wanted complete independence for Puerto Rico. This revolt failed and Albizu Campos was sentenced to life imprisonment.

In the 1940's Luis Muñoz Marin (the son of Muñoz Rivera) came to political power on the Island. The rise to power of Muñoz Marin coincided with the arrival of Rexford Tugwell, who had been appointed governor by President Franklin D. Roosevelt. Tugwell was the first appointed governor who exhibited any type of special competence or interest in the Island. He encouraged Muñoz Marin's reformist zeal and matched it with his own. He and Muñoz worked together to improve conditions on the Island and paved the way for "Operation Bootstrap."

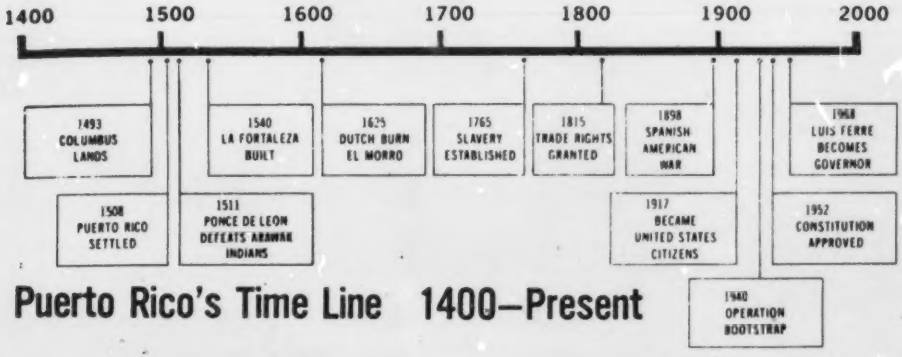
Tugwell resigned in 1946 and President Truman then appointed Jésus L. Piñero as governor, the first Puerto Rican to have the position. A year later, in 1947, the Island was given the right to elect its own governor and Muñoz Marin was swept into office. He and his Popular Party won all the elections from 1944 to 1964 on the Island by landslide votes.

In October 1950, President Truman signed the Puerto Rican Commonwealth Bill. In June of 1951 the Islanders voted to accept Commonwealth status and on July 25, 1952, Congress approved their constitution. Puerto Rico became a *Free Associated State* of the United States of America.

As a Free Associated State, Puerto Ricans use the monetary, postal and defense systems of the United States. Islanders are eligible for social security, medicare, and free public education. They are subject to the U.S. draft, but they do not have to pay the U.S. federal income tax. The Puerto Ricans have a representative in Congress, the Resident Commissioner, who has no voting power. The Puerto Ricans may not vote in U.S. presidential elections. They are subject to federal laws and have the right to appeal as high as the U.S. Supreme Court.

The Commonwealth status of Puerto Rico is the result of compromise. It gives them the close affiliation with the U.S. which many feel

they need for survival, and yet allows them to retain their Puerto Rican identity and culture. The status of Free Associated State is not universally popular on the Island, as is exhibited by some of the major political parties, e.g. the Party for Statehood, the Independence Party. But in 1967, when a *plebiscite* was held on the Island, sixty-one per cent of those who went to the polls voted to retain their present status as a Free Associated State of the United States of America. Unfortunately, it was estimated that less than half of the eligible Puerto Rican voters voted in the plebiscite, so the issue is still debated on the Island today.



Puerto Rico's Time Line 1400—Present

STUDENT ACTIVITIES

1. Make a model of a Taino Indian village.
2. Prepare brief biographies on some of the Spanish conquistadores who were instrumental in Puerto Rican history.
3. Investigate the history of Spain up until 1493 and the discovery of Puerto Rico.
4. Investigate the background and culture of the *Jelcfe* (Wolof) tribesmen of Senegal, who were the most numerous of the Black slaves brought to Puerto Rico.

VOCABULARY

Arcaico
Autonomy
Batey
Borinquén
Cacique
Caribes
Commonwealth
Grito de Lares
Igneris
Jíbaro
Plebiscite
Puertorriqueños
Spanish Cortes
Taino
West Indies

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Brau, Maria M. *Island in the Crossroads: The History of Puerto Rico.* Garden City, N.J.: Doubleday (Zenith), 1968. This is a concise but comprehensive account of Puerto Rico's history.

Figueroa, Loida. *History of Puerto Rico.* New York: Anaya Book Co., Inc., 1974.
This is a thorough and academic history of Puerto Rico "from the beginning to 1892." Geared to older students and adults.

Gladwin, E. *Changing Caribbean.* New York: Collier-Macmillan, 1970.
Puerto Rican history is chronicled in this book.

Lopez Adalberto and James Petras, (eds.). *Puerto Rico and Puerto Ricans: Studies in History and Society.* Cambridge, Mass.: Schenkman Publishing Co., 1974.
Essays and writings by current writers on Puerto Ricans on the island and the mainland. Best for older students.

Montalvo, David, et. al. *The Puerto Ricans: A Brief Look At Their History.* New York: Anti-Defamation League of B'nai B'rith, 1974.
This nice, neat history of Puerto Rico is good for middle school, junior high school students. Copies can be obtained at reasonable prices by writing to B'nai B'rith, 315 Lexington Ave., New York, 10016.

Unit Three: THE ECONOMY

The Early Economy of the Island

The first inhabitants of the Island, the *Taino Indians,* were basically farmers and fishermen. When the Spaniards came to Puerto Rico, they were more interested in finding gold. Also they considered it primarily a military outpost. Therefore, they engaged in very little farming or trade there. They searched for gold and exploited all they could find. During the Spanish colonialization there was some individual subsistence farming, using Black and Indian slaves, but very few large plantations were established.

The population of the Island began to grow steadily during the eighteenth century as new migrants came to the Island from the Canary Islands, Louisiana, Haiti, Santo Domingo and Latin America. This new population made it possible to increase the importance of coffee production and greatly expand the production of sugar cane by utilizing slave labor.

United States Occupation Economy

The annexation of Puerto Rico by the United States in 1898 changed the Island's economy. American capital revolutionized and modernized the sugar industry, involving seventy-five per cent of the Island's population in sugar production, by hiring them mainly as laborers. With this shift to a 'sugar economy' more and more land was absorbed by the big sugar producing corporations and the Island was forced to import food staples. Unfortunately, the depression in the U.S. during the 1930's caused sugar prices to fall sharply. This ruined the one-crop, sugar-based economy of the Island.

"Operation Bootstrap"

Beginning in 1948, under the leadership of Luis Muñoz Marin, Puerto Rico began its own program of economic recovery and development called "Operation Bootstrap." This was carried out under the auspices of the Economic Development Corporation (Fomento), formed by the Puerto Rican government. The objective of the program was to introduce industry to the Island and to locate it where there were pockets of unemployment.

The Puerto Rican leaders launched "Operation Bootstrap" because they were afraid of a colonial-type economy with the United States. "Operation Bootstrap" was an attempt to save the Island's economy and develop some degree of independence. The Puerto Rican leaders wanted to shift the Island economy from agriculture to industry. Through advertising and

promotion they tried to encourage industrial development on the Island, promote tourism, and increase the exportation of Puerto Rican products. The program was considered successful by traditional capitalist standards. After 1956 the Island economy had shifted from agriculture to industry and manufacturing. Of course, the Puerto Rican economy suffered, along with that of the rest of the world, during the early 1970's. The Island now appears to be in a period of mild economic recovery.

Investors, from the Mainland as well as Europe and Japan, were attracted to Puerto Rico for a number of reasons. Unlike many other emerging nations, Puerto Rico still has a stable political situation. Wages are low, although there are local minimum wage restrictions. Companies are offered tax-relief as an incentive to invest in factories and businesses on the Island.

The economic growth rate of Puerto Rico is again on the rise today. Manufacturing and tourism have greatly increased as a result of "Operation Bootstrap." Surprisingly, so has the agriculture. However, a rising number of critics insist that this growth has primarily benefited the business interests. Many blue collar and lower level white collar workers find themselves in a consumer-oriented economy which eats up their wages and threatens their way of life during times of recession. A careful economic analysis is needed in order to determine the advantages and disadvantages of attracting industrialization to Puerto Rico. Many of the textile factories and needle trades there, for example, pay the lowest wages in the industry. They reap large profits for their owners, but abandon the Island as soon as their operations cease to be rewarding. Temporary development of this nature is of questionable value to Puerto Rico.

"DEEPENING TROUBLES IN PUERTO RICO: Operation Bootstrap's Gains Are Shrinking"
(Feb. 15, 1976)*

By DAVID VIDAL

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Agriculture on the Island

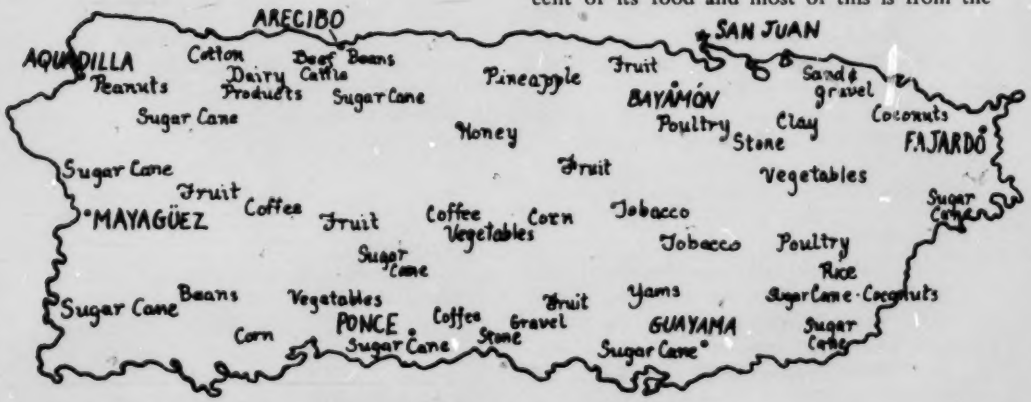
While Puerto Rico's varied topography and climate seem to indicate excellent conditions for agriculture production, only one-third of the topsoil is considered to be of good or medium quality. Much of the rich deep soil is near the coast and in the path of new housing. Because of the rapid industrialization and urbanization, most farming in Puerto Rico today is on a small scale. Less than five per cent of the total population of the Island is involved in agriculture.

As the trade winds blow from the northeast, they bring cool air and moisture to the northern part of the Island. Because of the abunda[illegible] rainfall and cooler temperatures, the northern part of Puerto Rico contains the best farmland. In the south most farming is possible only because of irrigation.

Puerto Rican engineers recently tunneled through the western end of the mountains in order to bring the abundant waters of the north to the parched lands of the south, particularly to the Lajas Valley of the southwest. It is too early to know what the extent of the benefits of this project will be, however.

The Economy of the Island Today

Between eighty and ninety per cent of Puerto Rico's imports come from the United States. Puerto Rico still must import almost fifty per cent of its food and most of this is from the



Mainland. Aside from the food, forty per cent of all foreign imports consist of raw materials, needed for the Island's growing industrial economy.

Almost ninety-five per cent of Puerto Rico's exports are sent to the United States. These include sugar, rum, clothing and textiles, chemical and tobacco products.

There is a perennial balance of payments deficit on the Island. This deficit of the Puerto Rican balance of trade is made up by expenditures on the Island by the U.S. federal agencies and by money sent home to the Island by Puerto Ricans working on the Mainland. In an attempt to reduce the trade balance deficit, the Puerto Rican government offers tax-exemptions for goods destined to be exported.

Until 1975 U.S. law required that all trade between Puerto Rico and the Mainland be carried on American flag carriers. This resulted in high freight rates and helped add to the high cost of living on the Island relative to the level of its economy. Currently the Puerto Rican government transports goods in its own ships; how much benefit this will be to the Island's economy remains to be seen.

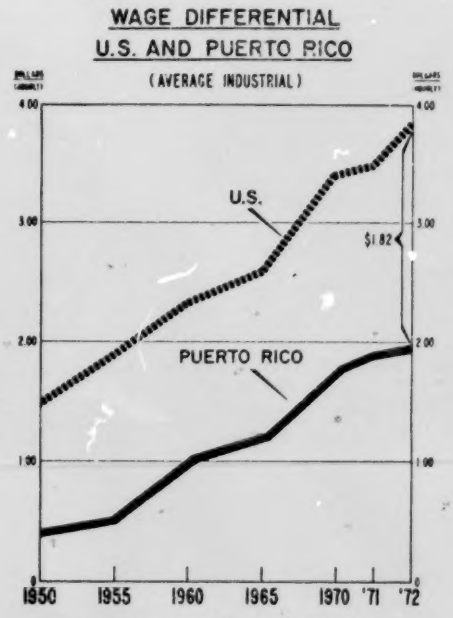
Today the per capita income in Puerto Rico is only about one-third that of the U.S. Mainland. but it far exceeds that of any other Latin country. Unemployment is still high and the wages of workers, which had been steadily increasing during the period from the late 1960's to the early 1970's, have suffered from inflation and recession.

The continued expansion of job opportunities in Puerto Rico still depends upon enticing U.S. investors to the Island. For the forseeable future, Puerto Rico will continue to depend upon its economic relations with the Mainland.

The Economy of Mainland Puerto Ricans Today

Puerto Ricans on the Mainland are one of the most discriminated ethnic groups in the United States today, often suffering the most from the "last hired, first fired" syndrome.

Most Puerto Ricans coming to the Mainland are unskilled laborers and with the present economic situation in the U.S., the unemployment level among this group is high. One out of every two Puerto Ricans on the Mainland has an income below the poverty line as established by national norms. It's hard to believe they have come here to better their economic situation and their condition indicates a weakness in "Operation Bootstrap."



(Puerto Rico Economic Development Administration).

STUDENT ACTIVITIES

1. Bring in Puerto Rican newspapers, published on the Island if possible, or, *El Diaro,* and compare job listings with those in an American newspaper from the Mainland.
2. Have the class visit a *Bodega* in a Puerto Rican neighborhood (or the teacher can do it beforehand) and purchase articles, both food and non-food, that can be obtained there.

VOCABULARY

balance of payments deficit
Operation Bootstrap
balance of trade
Fomento
Taino
Bodega
per capita income
Trade Winds

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This author examines "Operation Bootstrap" and pronounces it a success.

Tugwell, Rexford G. *The Stricken Land: The Story of Puerto Rico.* Garden City, N.J.: Doubleday, 1947.
The personal account of the American New Deal governor of the Island during the war years.

Wells, Henry. *The Modernization of Puerto Rico: A Political Study of Changing Values and Institutions.* Cambridge, Mass.: Harvard University Press, 1969.
This well-documented scholarly analysis is appropriate for older students who read well, or adults.

Unit Four: THE POLITICS

Politically Puerto Ricans have shown great adaptability to the realities of their situation. Their history has conditioned them to usually act pragmatically rather than idealistically, in their role as a subject people, first to the Spaniards, then to the Americans.

During the long period of Spanish colonialization on the Island, the political structure and government were autocratic, with most major decisions coming from Spain. European-born Spaniards held all the important posts because the *Criollos* (the Puerto Rican-born) were mistrusted and suspected of having nationalistic leanings.

Under Spanish Rule

Until the mid-eighteenth century, all of Spanish America was regarded as the personal property of the Spanish Crown. The Crown appointed the *Council of the Indies* which administered all of Spanish America from Panama to the North. In the mid-eighteenth century the Bourbon rulers of Spain, attempting reform, by-passed the Council of the Indies and put the colonies under the supervision of government ministries at home in Spain. The goal of this move was to incorporate the colonies and Spain into a single unit.

Between 1810 and 1898, Puerto Rico reflected the struggle between liberalism and reaction to Spain. During that period, following the example of other Spanish-American revolutionaries, Puerto Rico tried to win independence by military means. All the attempts were unsuccessful, however.

The attempts at uprisings never caught on as mass movements, nor did they represent an effective threat to Spanish rule or military power. Without financial or military assistance from the outside, there was little chance that an armed Puerto Rican rebellion could succeed.

Under American Rule

From 1898 to 1900 Puerto Rico was under a

U.S. military government. The *Foraker Act* of 1900 gave the Islanders some say in the manner in which they were governed for the first time. A governor was appointed by the U.S. President (always a Mainlander until Truman first appointed a Puerto Rican in 1946); a two house Legislative Assembly was given legislative powers. One house, the House of Delegates, was completely elected by the people on the Island. A Resident Commissioner served in the U.S. House of Representatives but had no vote there.

The *Jones Act* of 1917 gave all Puerto Ricans who wanted it United States citizenship. A Bill of Rights and a popularly elected Senate were granted to the Islanders. The governor, although still appointed by the President, was given more power in appointing the Island's government officials.

As A Free Associated Commonwealth

In 1950 President Truman signed the Puerto Rican Commonwealth Bill, making Puerto Rico a *Free Associated State*. The following year Puerto Ricans voted by a majority of three to one to accept commonwealth status. Since then Island politics have been pretty much in the hands of the Puerto Ricans.

In 1952 Congress approved Puerto Rico's constitution and it officially became a Free Associated State. This provided for considerable Island autonomy and established a relationship with mainland U.S. similar to the status of a commonwealth. The Puerto Ricans elect their own governor who appoints all officials except the Auditor and the members of the Supreme Court. The first person to be elected governor by popular vote was Luis Muñoz Marin.

In 1953 the United Nations voted that the U.S. no longer had to submit annual reports concerning its activities in Puerto Rico. The Island was no longer considered a non-self-governing territory. It seems when Puerto Rico became a Free Associated State, the world recognized it as having shed its colonial status. That issue, however, is still disputed by some Puerto Ricans (e.g. the Sunday *New York Times* of June 8, 1975.).

Politics on the Island Today

Today there are three major political parties on the Island. All party viewpoints deal with identity of Islanders:

Popular Party – majority voice, want to retain present commonwealth status, believe Puerto Rico can have "the best of both worlds" by keeping its status as a Free Associated State; most party officials feel Puerto Rico is too small to survive on its own.

Party for Statehood – want to be a full, official state of the United States; believe Puerto Rico would benefit more by this status. This party is slowly gaining in number.

Independence Party – want complete independence for Puerto Rico. This party has a small but vocal membership.

A *plebiscite* was held in 1967 and the Islanders voted to retain their present status of Free Associated State. The Popular Party got sixty per cent of the vote, the Statehood Party got thirty-nine per cent, and the Independence Party ran a poor third with less than one per cent of the vote. The advocates of independence claim they had a poor showing at the polls because they knew it was useless to oppose the present political set-up on the Island.

The vote of the plebiscite seems to indicate that most Puerto Ricans approve of their present status. Puerto Rico is not considered a state nor is it an independent country. Puerto Ricans have no voting representation in the United States Congress and Island residents cannot vote for the American President. Puerto Ricans pay an income tax but *not* to the federal government in Washington; their income tax money goes directly to the Puerto Rican government. They don't pay federal income tax, but they do pay Social Security taxes to Washington.

Puerto Rican Politics on the Mainland

Until 1964, Puerto Ricans in New York State and elsewhere were required to take a literacy

test in English before they were permitted to register to vote. This requirement was overruled by the Civil Rights Act of 1965 and Puerto Ricans not literate in English may now register simply by giving evidence of having completed six years of schooling in Puerto Rico.

When Puerto Ricans on the Mainland do register and vote, they vote predominantly *Democratic*. The second generation Puerto Ricans, born or raised on the Mainland, are becoming more actively involved in politics and social reforms, not always just reflecting concerns on the Mainland.

On the Island, Puerto Ricans are very involved in politics and almost all of them vote. However, on the Mainland, they often do not participate actively in political affairs. This is due to many factors. Some of them are very obvious, such as the language barrier, the complexity of the voting machines (on the Island voting is by written ballot) and the deep-rooted feeling that they will soon be going back to Puerto Rico. Undoubtedly, too, their voting apathy could be related to their alienation from the mainstream American society.

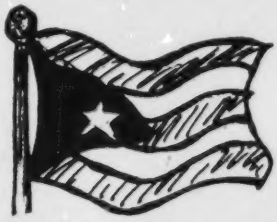
Because Puerto Rican communities are scattered geographically on the Mainland, their potential political strength is relatively weak. Where they do have a significant population, their voting power is affected by several other factors:

a. A large percentage of the Puerto Rican population is below voting age.
b. Many of those who are of voting age have not registered due to previously explained reasons.

Puerto Rican Politics in Connecticut

Most registered Puerto Rican voters in the State of Connecticut are Democrats. Registered Puerto Rican voters in the state only represented one per cent of the total number of votes in the November, 1974 elections. It is estimated that there are 150,000 Puerto Ricans in Connecticut, with about 35,000 who are eligible to vote. Statewide they comprise only two per cent of the total voting population. But unfortunately, only half of those eligible to vote actually voted in the 1974 elections.

In areas of heavy concentration, such as Hartford or Bridgeport, Puerto Rican voters represent a higher percentage of the vote and could influence the outcome of an election, if all those who are eligible to vote would go to the polls. For instance, there are around 6,000 Puerto Ricans in Hartford, which has the state's largest Puerto Rican population, who are eligible to vote. That's eleven per cent of the total voting population of the city. Unfortunately, only about one-third of them went to the polls. This lowered their political clout to only four per cent of the vote in Hartford.



F.A.L.N. ORGANIZATION ASKS INDEPENDENCE FOR PUERTO RICO*

By David Vidal

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STUDENT ACTIVITIES

1. Keep a scrapbook on news clippings about Puerto Rican activities on the Mainland. Get the paper from a city with a sizeable Puerto Rican population or use the *New York Times.*
2. Write to the office of the Resident Commissioner for any political literature that may be available.

VOCABULARY

Criollos	Independence Party
Council of the Indies	Jones Act
Democrat	Party for Statehood
Foraker Act	Plebiscite
Free Associated State	Popular Party

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Now dated, it remains interesting as a reminder of the struggle to achieve greater self-government and economic progress for Puerto Rico.

Wells, Henry. *The Modernization of Puerto Rico.* Cambridge, Mass: Harvard University Press, 1969.
The author focuses upon the political factors while analyzing Puerto Rico's changing society. Excellent for teacher use or advanced students.

PUERTO RICAN WOMEN ELECTED ON THE ISLAND

**State of Connecticut*

Puerto Rican women have always participated in the electoral process. They always voted, never having a need to launch any suffrage movement as did their sisters in the U.S.

Mayoress: The most famous was Felisa Rincon de Gautier, who served initially as appointed administrator of San Juan and subsequently was elected Mayoress. Others have served and are presently serving as Mayors in towns throughout the Island.

Senator: Ruth Fernandez
Maria Libertad Gomez

Secretary of Labor: Julita Rivera de Vicenti

Secretary of Education: Celeste Bemitez

Appointments by the Governor: (subject to Senate Advisement and Consent)

Several Judges (lower courts)

PUERTO RICAN AMERICANS ELECTED TO OFFICE IN NEW YORK STATE
1974

SEAT	REPRESENTATIVE	PARTY	BOROUGH	DISTRICT
CONGRESSMAN	*Herman Badillo	(D)	Bronx	21st CD
STATE SENATOR	*Robert Garcia	(D)	Bronx	31st CD
	Israel Ruiz	(D)	Bronx	
ASSEMBLYMAN	*Armando Montano	(D)	Bronx	77th AD
	*Louis Nine	(D)	Bronx	79th AD
	Jose Serrano	(D)	Bronx	75th AD
	Angel del Toro	(D)	E. Harlem	
COUNCILMAN	*Ramon S. Velez	(D)	Bronx	11th CD
	*Luiz A. Olmedo	(D)	Brooklyn	27th CD

* Re-elected (The political machine is concentrated in the Bronx)

No Puerto Rican or Spanish American woman has ever been elected to any state or municipal office although they *have* run for state and municipal seats.

However, they have been elected to serve as District Leaders, to Boards of Education and to local Model Cities and Community Action Agency Boards.

They have headed by appointment district Boards of Education as Superintendent e.g. (Miss Carmen Rodriguez – District 7 in the South Bronx) Appointed Commission and as Directors of Community Action Agencies. (Commissioners of Relocation; Youth Services; Executive Assistants to the Mayor, Director of the citywide Puerto Rican Community Development Project, South Bronx Community Corp.)

A NOTE ON THE 1976 NOVEMBER ELECTIONS ON PUERTO RICO

During the November 1976 elections in Puerto Rico the *Popular Democratic Party*, Puerto Rico's ruling party for the last thirty-six years, was swept from power and replaced by the *New Progressive Party*. This was a major change for Island politics. The Popular Democrats supported the commonwealth status of Puerto Rico, while the newly elected New Progressives advocated statehood for the Island. The *Independence Party* again ran a poor third, getting less than 6% of the vote. With this apparent rejection of the status quo, it is likely that the statehooders and independents may come into direct confrontation which could possibly result in some sort of violence on the Island and even on the Mainland.

STATE OF CONNECTICUT
ELECTED REPRESENTATIVES WITH SPANISH SURNAMES

1974

BRIDGEPORT	:	*Councilman*	Gilberto Hernandez 490 East Main Street Bridgeport Tel.: 333-4937	(D)
			Lionel A. Collazo 29 Hubbell Street Bridgeport Tel.: 368-2653	(R)
NEW HAVEN	:	*Selectman-at-large*	Celestino Cordova Spanish Cultural Asso. 460 Congress Avenue New Haven, Ct. Tel.: 787-0169	(D)
NORWALK	:	*Councilwoman at large*	Mrs. Marina Rivera 28 Strawberry Hill Norwalk, Ct. Tel.: 838-4171	(D)
MERIDEN	:	*Alderman*	Rafael Collazo 52 Lanuet Street Meriden, Ct. Tel.: 237-6269	(D)
		Elected to Local Boards of Education		
HARTFORD	:		Mrs. Maria Sanches 246 Albany Avenue Hartford, Ct. Tel.: 728-9263	(D)
BRIDGEPORT	:		Victor Medina 1010 Hancock Avenue Bridgeport, Ct. 06608 Tel.: 336-4431 ext. 46/40	
GOVERNOR APPOINTMENT (Meskill):			Ruben Figueroa (Comm. of DCA) 79 Country Club Road Middletown, Ct.	(R)

PUERTO RICAN VOTERS IN THE STATE *

April, 1975

Connecticut's Puerto Rican/Spanish community is reported to stand at 200,000, of which 150,000 (75%) are Puerto Rican (American citizens). The Spanish speaking community represents 6.5% of the state's total population according to the figures compiled by the Governor's Council on Opportunities for the Spanish Speaking published in March 1973.

The following is an attempt to present a picture of the status of the Puerto Rican voter. One must consider that the figures are approximate since the state, through the Secretary of State's office, does not provide a breakdown of the ethnic background of Connecticut's voters. It is therefore assumed for the purpose of these figures that there is at least one eligible voter in every Puerto Rican family. It is also safe to assume that the percentages can not be less than, but can be slightly higher than those represented.

STATEWIDE:

Puerto Rican/Spanish community	200,000	
Puerto Ricans	150,000	75%
Eligible P.R. voters (ratio of 5/family)	35,000	20%
Go to the polls (as per N.Y. experience)	11,000	33%
Statewide '74 no. of eligible voters	1,562,228	2% P.R.
*Cast their votes (72%)	1,124,858	1% P.R.

*Puerto Rican voters represented only 1% of the total number of voters in the 1974 November elections

HARTFORD:

In areas of heavy concentration such as Hartford or Bridgeport, Puerto Rican voters will represent a higher percentage and can influence the outcome of an election IF those that are eligible to vote will go to the polls!

Hartford voter participation in '74 elections	*55,921	
Spanish speaking community (9%)	30,000	
Puerto Rican eligible voters (ratio of 5/fam.)	6,000	11%*
Go to the polls (33%)	2,000	4%*

* Prepared by Doris Roldan, DCA-Migrant and Spanish Services Division, State of Connecticut, April 1975.

Spanish Colonialism

As did all areas of the Spanish Empire, Puerto Rico became a "Roman Catholic" colony. The faith was brought to the Island with the conquest. The conquistadores were motivated strongly by "gold, God and glory."

During the early period of Spanish rule Catholicism was the only religion officially sanctioned. The first diocese in the New World was established in Puerto Rico in 1511. All priests and hierarchical appointments were controlled by Spain. Puerto Rican priests were mistrusted by the Spanish rulers who feared that they might have nationalistic tendencies.

The Spanish set about to Christianize the native Indians on the Island and later also the Black slaves. They were all indoctrinated into the Catholic faith. The Church enjoyed preeminent status as a pillar of society, but did not necessarily have a deep religious impact.

Catholicism Among Puerto Ricans Today

During all the years of Spanish rule, only one Bishop in Puerto Rico (1803-1814) was ever a native of the Island. Then again, under U.S. rule, until 1961, all the Bishops were mainland Americans. Today the direction has changed and most of the five dioceses on the Island are headed by Puerto Rican Bishops who are products of the training offered by the Mainland Church.

The communal nature of Catholicism was always expressed among Puerto Ricans more in the Church rites such as baptisms, weddings and wakes than in attendance at mass. Basically, one is "Catholic" because one belongs to a Catholic people. In the United States, Puerto Ricans are Catholics because they are affiliated with the Church, belong to its associations, and identify themselves with its structure. In Latin America being religious is not perceived in terms of adherence to the organized Church, as it is in the United States. In Puerto Rico and other Latin American countries, religious practice is marked by the quality of *personalism*, the pattern of close, intimate relationships which is characteristic of Spanish cultures everywhere. And yet many are becoming critical of the Catholic Church for neglecting the poor and are leaving Catholicism because they feel the Church seeks only to "benefit itself." There is a growing feeling of alienation between the Church and the people, both on the Island and the Mainland.

Colonial-type Church

Native Religions of the Island

Remnants of pre-Discovery religious rites have continued even today among many of the indigenous people of the Island. African rites were brought by Negro slaves and intermingled with some of the native rites of the Indians and the folk practices of the Catholics. The result is a mixture of cults and practices which is still alive on parts of the Island. They are a combination of pre-Discovery Indian rites, Negro tribalism, and a variety of Catholic devotions, an elemental response to the sense of the presence of the sacred.

One other aspect of religious life on the Island that should be mentioned is the widespread interest in *spiritualism*. Spiritualism is a form of

religious practice which is rooted in the belief that people can establish contact with the spirit world, and can use this power to influence the spirits. The *Curandero* is a man, or more frequently, a woman, *Curandera*, who has a wide knowledge of folk practices of medicine. They recommend herbs, potions and practices of heating or cooling which are folk remedies for all kinds of human illnesses. Most of the towns on the Island have a *Botanica*, a store that sells potions, prayers, ritual instructions and devices such as little dolls to be pierced by pins at the spot where a person wishes to do harm to an enemy or to protect or cure a friend.

Protestantism Among Puerto Ricans

Protestants, in the organized sense, came to the Island with the Americans in 1898. It is roughly estimated that twenty per cent of the residents of the Island may be Protestant. Most of these are probably members of Pentecostal sects, which have been the most vigorous group in their evangelizing. The Presbyterian Church also has a large following among Island Protestants.

The attraction for Pentecostal churches among Puerto Ricans, especially on the Mainland, has been attributed to a sense of being "uprooted" from a traditional way of life. Adaptation to a style of life related to industrial and commercial development leaves a social and psychological vacuum which many of the Puerto Ricans seek to fill through involvement in the Pentecostal congregations. They provide an ideology, a sense of community and purpose, which compensates for the loss of a traditional style of life.

In some cases, while they are initially attracted to the Pentecostal and other fundamentalist sects, many Puerto Ricans leave when they find their strict rules regarding personal behavior are too difficult to observe. Most Pentecostal sects on the Island prohibit their members from drinking, smoking, using cosmetics or jewelry, and other "vices."

The Pentecostal Church has more than three hundred churches in Puerto Rico. Other sect movements have about the same number. The tremendous growth of sect movements among Puerto Ricans in recent years undoubtedly has built up a new form of spiritual community that was once centered solely around Catholicism. These movements seem to appeal most to the urban poor. The sects offer services geared to the poor, such as helping the sick, the bereaved, or the destitute. Their ministers are generally Puerto Rican and are often members of the local community, who may earn their living by secular employment during the week.

Puerto Rican Religion on the Mainland

On the Mainland the Roman Catholic Church has made strong efforts to involve the Puerto Rican migrant community. Most parishes with a high Puerto Rican population have at least one Spanish-speaking priest, though he is not always a Puerto Rican.

In the 1950's the New York City archdiocese adopted a program of "integration," integrating parishes so as to strengthen them and avoid fragmentation into tiny ethnic units. This practice has spread to other U.S. communities with Puerto Rican populations. Because of this integrating of different ethnic parishes, there are very few purely Puerto Rican parishes on the Mainland. While most of the Puerto Rican migrant population is nominally Roman Catholic, active attachment to a parish is estimated to be limited to only about twenty per cent of the Mainland Puerto Rican population.

A large percentage of the Mainland Puerto Ricans are members of Pentecostal and evangelical churches, although there are also a number of well-established Protestant churches with Puerto Rican memberships. It is hard to estimate the percentage belonging to these sects since records are almost nonexistent and there is usually no physically established church. These are largely self-starting and self-maintaining congregations with no permanent meeting place.

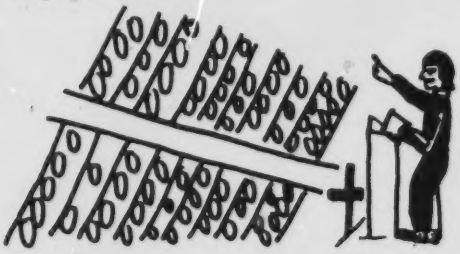
These Pentecostal churches are small, informal and intimate, with a religious style reflecting the style of life of poor, uprooted Puerto Ricans. Members participate actively,

expressing themselves emotionally in songs, responses to prayers, invocations and clapping of hands. They are concerned for each other, greet each other warmly, and seek to help and comfort each other. Guilt is openly expressed and pardon prayed for. Sympathy and support are provided by the brothers and sisters of the small congregations.

These 'storefront' churches have a strong attraction for new arrivals to the Mainland communities. Almost all of the members, as well as the minister, are Puerto Rican. Their membership is usually small, sixty to one hundred members, and it does not scare off or intimidate new arrivals the way a large church might.

These 'storefront' churches appear to lose their attraction and influence among second generation Puerto Ricans on the Mainland. As these later generations achieve greater assurance and adapt to life on the Mainland, they no longer appear to need what these churches have to offer. Many of these second generation Mainland Puerto Ricans are returning to the Roman Catholic Church, as is exhibited by many church marriage records. Still, second generation Puerto Ricans on the Mainland have divided allegiances to the Catholic Church. Some attend English-speaking services, some stay with the Spanish-speaking congregation, and some have abandoned religion altogether.

There is a rebirth of ethnic identity in the U.S. (as is exhibited by *this* project) and many of these second generation Puerto Ricans want to try to maintain their Puerto Rican culture. Part of this includes going back to the Roman Catholic Church and its Spanish-speaking congregations.



The largest Puerto Rican congregation in Connecticut is in the Sacred Heart Parish of Hartford, which is a joint German and Spanish ministry. About fifteen hundred of the members are from the Puerto Rican community. Other parishes, such as St. Rose in Meriden and St. Mary in New Britain, have Spanish-speaking clergy who minister to the Puerto Ricans in their communities.

There are also sizeable congregations of Puerto Rican Protestants within the State. These are mainly Baptists or Presbyterians. A Puerto Rican congregation in New Britain, for example, recently purchased a Baptist Church and established their own program there. There are numerous Pentecostal Churches with purely Puerto Rican congregations in Connecticut. Due to their freedom from much centralized affiliation, it is difficult to accurately state the extent of their membership, but it is believed to be quite high.

STUDENT ACTIVITIES

1. Attend a Spanish-speaking mass in a Catholic Church, if there is one nearby.
2. Get acquainted with Puerto Ricans of the Pentecostal faith in your own community. Invite a speaker from the congregation, if possible.
3. Explore the relationship that the various Protestant denominations have had with Puerto Rico and Puerto Ricans both on the Island and the Mainland.

VOCABULARY

Barrio
Botanica
Curandero
evangelical
fundamentalist
"Gold, God and Glory"
Pentecostal
Spiritualism
"storefront"

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Unit Six: THE MIGRATION

Migration Patterns

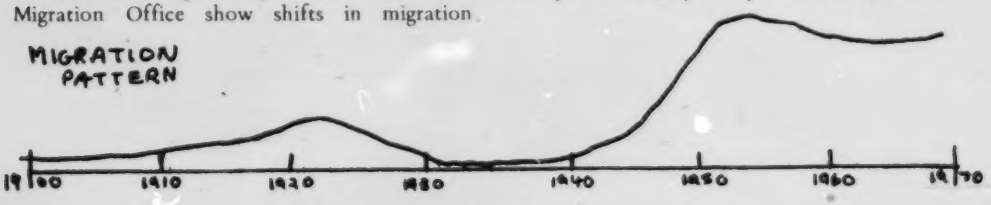
Before 1898, most Puerto Ricans migrating to the U.S. were political exiles or those seeking higher educational opportunities. These immigrants were some of the Island's intellectuals and better educated citizens. They were from a higher socio-economic class than most of the present immigrants.

A major migration to the Mainland began in 1898 with the annexation of the Island by the United States and the removal of travel restrictions. It gradually expanded after 1917 when Puerto Ricans received United States citizenship. It continued steadily, dropping to a low during the 1930's and the depression. It almost came to a standstill during World War II, when there was enemy boat activity in the area. It reached its peak in the early 1950's, right after the Korean War, when employment opportunities were high on the Mainland.

Statistics compiled by the Puerto Rican Migration Office show shifts in migration patterns. When unemployment on the Island is high, migration to the Mainland is high; when unemployment on the Island decreases or unemployment on the Mainland increases, there is a rise in return migration back to the Island.

When we compare the size of the migration to that of the Island, it is quite amazing. It is estimated that one out of every three Puerto Ricans on the Island migrates to the United States. This does not take into account those who may come, stay awhile, then return to the Island. It is estimated (because of the revolving migration, it is difficult to be accurate) that there are more Puerto Ricans in New York City alone than in the entire San Juan metropolitan area.

The migration is mostly to the big cities; New York, Chicago, Philadelphia, where there are already established Puerto Rican communities. Today almost sixty-one per cent of the Puerto



Ricans on the Mainland are based in New York City alone. The rest are scattered across the United States from coast to coast. From the cities they move out to join others who have established themselves in small communities. Many never leave the port of entry (usually New York City) and many return to the Island, sometimes going back and forth several times during their lifetimes.

The Motives for Migrating to the Mainland

The Puerto Rican migration to Mainland U.S. is motivated primarily by *economic* conditions, both on the Island and on the Mainland. Unemployment and rapid population growth on the Island were factors that spurred the poorer Puerto Ricans to come to the Mainland. Unlike pre-1900 migration, this wave is made up mainly of the poorer and lower class Puerto Ricans who are trying to escape their lowly position on the Island and better themselves economically. But with the current problems of unemployment facing the Mainland, brought on by recent economic conditions, we may expect a change in the migration pattern.

The Puerto Rican migration of today is *not* a middle-class migration. The latter remain on the Island, solid members of Puerto Rico's growing middle-class. It is mostly the poorer, less educated Puerto Ricans who come to the Mainland. Unemployment on the Island among the lower classes is usually twice that of the Mainland and wages are only one-quarter of the comparable income in the United States. Other migration factors are:

a. no legal or political restrictions
b. relatively cheap transportation

Migration Problems

Because of Puerto Rico's unique political status of a Free Associated State, Puerto Ricans are persons with two homelands, one on the Island, the other on the Mainland. Yet, while at the same time being citizens of the U.S. in the legal sense, they are aliens socially and culturally.

Puerto Rican migration differs from other migration groups in American history because:

1. they already possess citizenship.
2. they are accustomed to many features of the U.S. culture, e.g. the monetary system, laws, weights and measures, etc.
3. the relative ease (jet planes) and low cost (about $90) of transportation to the Mainland.
4. ties, bonds and relationships with the homeland (the Island) can be retained with relative ease.
5. they can go back home if things get bad.

Once on the Mainland the new Puerto Rican migrant is beset by problems not usually encountered on the Island; problems such as overt racial discrimination, language barriers, cold weather and inadequate clothing. Pushed about by a society inclined to be suspicious of non-English-speaking peoples, or those who speak with an accent, the only thing they can fall back on is the knowledge that THEY ARE AMERICAN CITIZENS and have as much right to be here as anyone else.

For the Puerto Ricans who come to the Mainland with some knowledge of English (only about twenty-two per cent of the migrating population do have a knowledge of English) and with a profession or employable skill (with other immigrant groups that is a requirement), adjustment to the new environment is not very difficult, and they and their families soon become part of the general society.

On the other hand, for the seventy-eight per cent of arriving Puerto Ricans who know no English and have no job skills, the problem of survival is acute.

For the non-professional, non-middle class Puerto Ricans migrating to the Mainland, the patterns and problems are usually the same. They usually come alone, seeking a new life for themselves and their families. While they are living with a friend or relative they struggle to find a job in order to provide for their families who are waiting to join them. They find themselves competing for the lowest paying jobs because of this inability to communicate in English and their lack of job skills. They also

find themselves competing for the poorest housing in the lowest income areas of the city.

Reaction to the uprooting that comes with migration usually takes one of three forms, regardless of the ethnic group:

1. They may try to *escape* from their ethnic immigrant group and make an effort to become as much like the established community as possible. These people seek to disassociate themselves from their past. Having abandoned the way of life of their own people in which they had a sense of who they were, there is no assurance that they will be accepted by the larger community. They are in great danger of becoming marginal (belonging to no reference group). In this stage the danger of personal frustration is acute.
2. They may *withdraw* into the old culture, a resistance to the new way of life. These people seek to retain the older identities by locking themselves into the old way of life.
3. They may make an *effort* to build a cultural bridge between the culture of the migrants and that of the larger society. These are the people who have confidence and security in their own way of life but realize it can't continue. Therefore, they seek to establish themselves in the new society but continue to identify themselves with the people from whom they came. These are the ones through whom the process of assimilation moves forward.

The Puerto Rican Migration into Connecticut

There are actually two histories of Puerto Rican migration into Connecticut; the regular one and that of the farm or migrant workers. Farm workers have been coming the longest, even before 1898, but in small numbers, not staying permanently, coming only for seasonal work, principally in the tobacco fields. By 1940 Puerto Ricans had begun to enter the migrant farm labor stream along the East Coast in more significant numbers.

Employers usually came to the Island and hired farm laborers, because Puerto Ricans have excellent reputations as field hands. This arrangement worked our well since the active employment seasons on the Mainland coincide with the dormant seasons on the Island.

Two laws passed in Puerto Rico in 1947 and 1948 attempted to regulate the recruitment of farm laborers there. The laws required that any farm employer wishing to recruit Puerto Ricans on the Island had to do so under the form of a *Labor Contract* approved by the Department of Labor of Puerto Rico. The contract provides a guarantee of employment for the laborer of one hundred and sixty hours in a given month at a prevailing wage level identified in the contract. Provisions are made for transportation to and from the Island, suitable housing, food and medical care, insurance and death benefits.

The 'farm labor contracts' gave to Puerto Rican farm laborers on the Mainland a measure of protection which most American migrant workers do not have. The *Office of the Commonwealth of Puerto Rico,* established on the Mainland, had responsibility for supervising fulfillment of the contracts in the States.

An average of 20,000 contract farm laborers have been coming to the Mainland each year. The Shade Tobacco Growers Association of Connecticut, with its labor camp in Windsor, has been one of the major users of migrant workers in the State. In Connecticut, only twenty-five per cent of the migrant labor force are Puerto Ricans but only two-thirds of them are under labor contracts. The remaining third of the Puerto Rican farm workers are permanent state residents engaged in agriculture as a full-time occupation.

Serious migration into Connecticut began with the big migration wave of the 1950's. The first Puerto Rican community of any size was Bridgeport, most of whom came from New York City. Communities then sprang up in New Haven, Hartford and Norwalk and in several of the smaller towns around the state. Today the largest Puerto Rican community in the state is Hartford with a population of about 30,000; Bridgeport is second; New Haven third, with Norwalk and several smaller communities also

having significant Puerto Rican populations.

Connecticut's Puerto Rican population throughout the state is estimated to be about 150,000, though no accurate census has been taken in the state along ethnic lines. The total Spanish-speaking community in the state (calculated by counting all those with Spanish surnames) represents 6.5 per cent of the state's total population.

In July of 1972, Governor Thomas Meskill set up the *Governor's Council on Opportunities for the Spanish-Speaking* within the state to try to understand and improve their situation in Connecticut:

Preamble

The Governor's Council on Opportunities for the Spanish-Speaking established by Executive Order 14, on July 15, 1972, hereby accepts the responsibility bestowed upon it, agrees to honor its ideals, practice its philosophy, execute its purpose and define its goals.

- TO represent all Spanish-speaking citizens throughout the State, to speak on behalf of same, for the benefit of ALL. . . .
- TO advise, suggest and recommend to those in responsible positions, elected and/or appointed, state and/or municipal, solutions that will relieve, improve, correct and/or eradicate conditions and/or problems contributing to the continuation of poverty and derivation, among the Spanish-speaking citizens of the state. . . .
- TO organize, on a statewide level, and in accordance with the mandate issued by the Governor, a representative, recognized and official body, which will represent, speak for and/on behalf of the community it represents, for the benefit of ALL . . .
- TO open and maintain lines of communication, encourage continued dialogue with elected and/or appointed state and municipal officials and representatives, in order to broaden understanding between community and government; invite greater participation and expression in all levels of government by Spanish-speaking citizens. . . .
- TO address and request from elected and appointed officials, Commissioners and their representatives, to act on solutions proposed by the Council; responding to the forty-four recommendations submitted and accepted by the Governor on April 14, 1973. . . .
- TO question and seek answers to inquiries raised by the statewide, regional, city and town Councils, of elected and/or appointed officials, their representatives and agencies, in areas of concern to the Community-at-large. . . .
- TO lobby for/and/or against legislation that will favor and/or jeopardize the constitutional rights and opportunities of the Spanish-speaking. . . .

- TO lobby for/and/or against legislation that will favor and/or jeopardize the constitutional rights and opportunities of the Spanish-speaking. . . .
- TO work toward improving, correcting and/or eradicating conditions in areas of concern, that tend to belittle, humiliate, embarass, insult, reject, discriminate against and/or deprive the Spanish-speaking citizens of their equal rights and opportunities as enjoyed by other citizens under the Constitution. . . .
- TO seek the permanent and official status of the Council as a recognized, bona-fide agency or commission of the State of Connecticut, independent of political affiliation, with its own budget and staff. . . .

AND FINALLY:

- TO guard, protect, and guarantee the human and civil rights of the Spanish-speaking by working together with community and government to bring about mutual understanding, changes and positive alternatives for the benefit of all the Spanish-speaking citizenry of the state. . . .

Sex and Ethnic Group of Farm Workers in Connecticut by Type of Hired Work and Migratory Status.*

Sex and Ethnic Group	Type of hired work and migratory status													
	Intrastate hired work only						Interstate hired work							
	All Intrastate farm workers		Hired farm work only		Farm and nonfarm work		All interstate farm workers		Hired farm work only		Farm and nonfarm work		All Farm Workers	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
All workers	10338	100.0	8351	100.0	1986	100.0	2964	100.0	1268	100.0	1695	100.0	13302	100.0
White	7669	74.3	6069	72.7	1599	80.6	501	16.9	114	9.0	386	22.8	8171	61.4
Black	1273	12.3	1219	14.6	52	2.6	449	15.2	166	13.1	282	16.6	1723	13.0
Puerto Rican	1359	13.2	1045	12.5	333	16.8	2012	67.9	985	77.9	1026	60.6	3392	25.5
Mexican	4	0	4	0	0	0	0	0	0	0	0	0	0	0
Other	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Unreported	11	0.1	10	0.1	0	0	0	0	0	0	0	0	11	0
Female workers	3313	100.0	2774	100.0	538	100.0	301	100.0	85	100.0	215	100.0	3614	100.0
White	2654	80.1	2201	79.3	452	84.0	158	52.5	31	36.5	125	58.1	2813	77.8
Black	301	9.1	301	10.9	0	0	128	42.5	53	62.4	73	34.0	430	11.9
Puerto Rican	356	10.7	270	9.7	84	15.6	14	4.5	0	0	14	6.5	371	10.3
Mexican	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Other	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Unreported	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Male workers	7025	100.0	5576	100.0	1447	100.0	2662	100.0	1182	100.0	1479	100.0	9688	100.0
White	5014	71.4	3867	69.4	1146	79.3	343	12.9	83	7.0	259	17.5	5357	55.3
Black	972	13.8	918	16.5	52	3.6	321	12.1	112	9.5	208	14.1	1293	13.3
Puerto Rican	1022	14.6	774	13.9	247	17.1	1998	75.0	985	83.5	1011	68.4	3021	31.2
Mexican	4	0	4	0	0	0	0	0	0	0	0	0	0	0
Other	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Unreported	11	0.2	10	0.2	0	0	0	0	0	0	0	0	11	0.1

*State of Connecticut

STUDENT ACTIVITIES

1. Students can prepare oral histories with tape recorders of immigrants in their own community, preferably Puerto Ricans (who are actually in-migrants).
2. Invite some immigrants of different ages, youth, 20's, middle age, elderly, and let the class question them about their experiences.
3. Find out what the McCarran Immigration Act was and why it gave impetus to the Puerto Rican migration to the Mainland.

VOCABULARY

ethnic	labor contract
immigration	migrant
in-migration	migration

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Official Seal of Puerto Rico (*Commonwealth of Puerto Rico*).

By a decree of November 8, 1511, Ferdinand of Aragon granted Puerto Rico a coat of arms, the first given to any Spanish colony in the New World. Puerto Rico's official seal today follows closely Ferdinand's original design.

The lamb and the motto represent St. John the Baptist for whom Columbus originally named the Island, and signify peace and brotherhood. The yoke and the arrows were the personal device of the sovereigns – yugo for Isabella and flechas for Ferdinand – and represented mutual affection, unity and a spirit of great achievement. The lions and castles represent Leon and Castile, Isabella's hereditary kingdoms; the Crusaders' crosses signify the great struggle by which Ferdinand and Isabella conquered the Moors; and the flags depict the coat of arms of the various kingdoms then under their rule.

The Historical Basis of the Culture

Each historical group in Puerto Rico, first the Indians, then the Spanish, then the African Blacks, and finally, the Americans, has had some impact on the culture of Puerto Rico. The basis today is the Spanish culture, but each of the groups has altered the existing culture that existed at the time of contact.

The extermination of the Indians and the mixture of Spanish, African and Indian strains meant that no sizeable Puerto Rican group was *non*-Spanish. This is unlike other Spanish American countries where there were significant populations of unassimilated Indians such as the Maya in Mexico.

The country is still feeling the cultural effects of the American influence on the Island. But some values introduced first by the Spanish, such as language, glorification of the mother, a concern for the extended family, the importance of the man as the central figure in the household, and a respect for the female as the weaker sex, have survived in spite of American rule and influence.

Cultural Traits

The basic value of traditional Puerto Rican culture is *personalism*, a form of individualism that focuses on the inner importance of the person. It contrasts with the concept of "individualism" in the United States which values individuals in terms of their ability to compete for higher social and economic status.

The traditional culture of Puerto Rico centers attention on those inner qualities which constitute the uniqueness of persons, their goodness, or worth in themselves. Therefore, each person defines his or her value in terms of the qualities and behavior that make a human being good or respected in their social position.

Machismo is another aspect of personalism that has been traditionally associated with masculinity. Machismo is a style of personal daring by which one faces challenge, danger and threat with calmness and self-possession. This sometimes takes the form of bravado. It is also a quality of personal magnetism which impresses and influences others and prompts them to follow one as a leader.

Machismo is also associated with sexual prowess, influence and power over women, reflected in a vigorous romanticism and a jealous guarding of sweetheart or wife. It can also exhibit itself in the form of premarital or extramarital relationships. In this tradition, young boys are expected to behave like *machos* (masculinely virile) and will be ridiculed for any behavior that is perceived as feminine. Women as well as men support the macho mystique by correcting any behavior of boys they don't consider masculine. With today's increased awareness of sexism and a greater importance for women, these traditional attitudes of macho and machismo are altering and changing.

Traditionally Puerto Rican men have some sense of personal dignity (*dignidad*) and are sensitive that proper respect (*respeto*) be shown them. Puerto Ricans are much more sensitive than Americans to anything that appears to be a personal insult or disdain. They do not take to practical jokes which are likely to embarrass or to party games in which people make fools of themselves.

Puerto Ricans are unusually responsive to anyone who shows them respect and concern, and respect those leaders most who deal with people instead of programs.

The Role of Males

In traditional Puerto Rican culture being a

man means having a keen sense of one's inner worth as an individual, exercising authority firmly over wife and children in a home, receiving proper respect from those younger than oneself, and demonstrating mastery over the type of work that is a man's responsibility. It is all part of the larger socialization process and learning of adult sex roles.

Four things can make many male Puerto Ricans angry enough to fight:

1. an attack on his manhood.
2. direct humiliation.
3. an attack on the honor of a female in his household.
4. disrespect for his mother.

A man's duty to his mother comes before his duty to his wife, and the children of a family come before the husband.

The Role of Females

In the old traditional ways the wife was viewed as the property of the husband, the daughter the property of the father. The female role was to be subservient and supportive of the males. Their primary task in life was to raise the children, manage the household and serve the husband or father.

U.S. influence has had a significant impact on the woman's role in society. Through it she has increasing access to the same educational opportunities as men and more freedom of movement within the society. U.S. laws tend to protect women from the male domination, but even this need is changing as women gain greater equality in society.

Sex differences are expressed in many different ways in Puerto Rican society. In general, contrary to the U.S. middle-class pattern, the sex distinction is emphasized far more than the age difference in peer grouping. Play groups are comprised of children of the same sex and a wide range of ages.

The roles of men and women in the Puerto Rican culture are slowly changing, both on the Island and on the Mainland. As the men found it necessary to leave home to fight in wars or seek employment abroad, the women began to gain more independence and authority in the home. As the women moved out into the business world, seeking employment, they gained more financial independence from their husbands and fathers. Men started losing their traditional authority over the women and children at home.

The University of Puerto Rico was opened in 1903 and immediately offered education for women as well as men. As the women fought their way into higher education, they slowly gained access to the professional world. Educated women were entering business and public life early in the twentieth century and have continued to do so in increasing numbers.

Racial Composition

Puerto Ricans represent the first migrant group ever to come to the U.S. in large numbers with a traditional wide-spread intermingling and intermarriage of peoples of different colors. Both on the Island and on the Mainland, Puerto Rican racial characteristics range from completely Caucasian to completely Negro.

Actually a substantial but indeterminate proportion of Puerto Rico's population consists of intermediate racial types not classified as such by the Census Bureau. They have classified almost eighty per cent of the population as white. *Mestizo*, a mixture of white and Indian, and *Mulato*, a mixture of black and white, are very common. Many of these variations may be found within the same family.

The Puerto Ricans are not as inclined to think of themselves as black, white or Indian, but more as Puerto Ricans. This mode of thinking alleviates the identity problem for those who are in between.

STUDENT ACTIVITIES

1. Put on a play about Puerto Rican life on the Island and the Mainland and contrast the character roles in each. *La Carreta* (the Oxcart) or *West Side Story* may be possible choices.

2. Describe in a short essay the cultural values of Puerto Rican and Mainland Americans, and how there might be a conflict where the two come together.

VOCABULARY

Dignidad
Machismo
Macho
Mestizo
Mulato
personalism
Respeto

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Up-to-date interesting account of life in Puerto Rico, includes geography, history, economy, politics and culture.

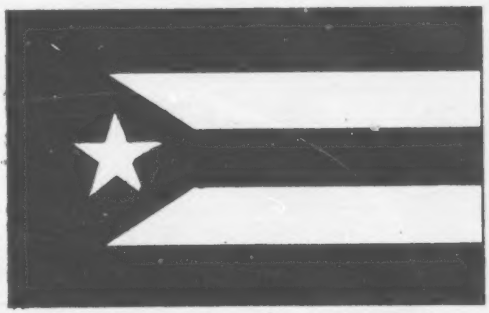
THE PUERTO RICAN FLAG

Its design and colors were adopted at a meeting of Puerto Rican patriots in New York City, in 1894.

It has five alternated horizontal stripes, three red and two white. Emerging into the stripes is a blue equilateral triangle, whose base is parallel to the staff. In the triangle there is a five-pointed white star, whose highest point looks to the sky.

The white star symbolizes Puerto Rico, the corners of the blue triangle the legislative, executive, and judicial branches of the government. The three red stripes symbolize the blood that feeds those three branches and the two white stripes the rights of man and freedom of the individual.

Although there are doubts about who designed the flag, it is attributed to Antonio Velez Alvarado, from Manatí.



Flag of Puerto Rico (*Commonwealth of Puerto Rico*).

Each cultural group in Puerto Rico, the Indians, Spanish, Blacks, and Americans, have influenced the Puerto Rican family structure.

The Puerto Rican Family Structure

As a consequence of the four different cultural influences, a fourfold structural typology (Fitzpatrick, 1971) can be identified among Puerto Rican families, both on the Island and the Mainland.:

Extended family systems – where there are strong bonds and frequent interaction among a wide range of natural or ritual kin. Grandparents, parents and children may live in the same household, or they may separate households but visit frequently. The extended family is evident and is a source of strength and support.

The nuclear family – composed of the mother, father and children, is becoming more common with the rise of the middle class. The bonds to the extended family group are weak. With migration and upward mobility the nuclear families are increasing. This is an expected response to social and economic developments.

Mixed families – mother, father, their children, and children of another union or unions of husband and wife. This phenomena causes havoc with bureaucratic records on the Mainland. The Islanders are much more casual about it.

Mother-based family – with children of one or more men, but with no permanent male consort in the home.

The cohesiveness of the family unit is the backbone of Puerto Rico. Ideally; the family includes not only parents and children, but grandparents, aunts, uncles, cousins, and even some not related by blood but who are considered family because of strong bonds of close friendship. This phenomenon of including all relatives and close friends in the family is called by social scientists the *extended family* and is common in Puerto Rico and other countries around the world.

The Puerto Rican concept of the extended family can be traced back to its Spanish origins. Some of it is inherited from Spanish family tradition. Some comes from the need created by a form of government that was not paternalistic and did not concern itself with social problems. The social conditions in the country under colonial rule forced the people to take care of the unemployed, sick and elderly within the "family circle." These closely knit family units provide economic and emotional security to many Puerto Ricans.

The religious custom of *compadres* is another method of including people in the family. When a child is born the parents ask another couple to act as the child's godparents at the baptismal ceremony of the infant. The godparents become

the parents' compadres and are then part of the extended family. Throughout the years the compadres are an integral part of the life of their godchild and its family.

The traditional structure of the family is *patriarchial* with the father the head of the house and the authoritarian figure. He makes all the major decisions regarding family economics, behavior, and education of children and the duties of each family member. The mother is responsible for the rearing of the children and the management of the home. She is also responsible for the religious education and observances of the children.

Roles Within the Family

All the male members of the traditional Puerto Rican family are responsible for the protection of the family honor. They jealously guard the chastity of their women and protect the family name. Older tradition had the women never travelling very far alone. When a young man was interested in a girl, he had to request the permission of the girl's parents to ask her out socially and was never permitted to be with her alone. They had to be chaperoned at dances or social events. In order to marry, the approval of the parents of both parties was needed. These customs are weakening today.

Traditionally the authority of the parents was not questioned by their children. The children were taught respect for their elders and to lower their heads when their elders gave them advice or reprimanded them. This respect for parents and older people developed almost into reverence of the elderly. They were cherished, cared for and treated with dignity. The custom of sending old folks to nursing or convalescent homes was almost unheard of in a Puerto Rican family in earlier times. Today it is occurring more and more, both on the Island and on the Mainland.

The responsibilities of the home are shared by all family members. The older children help to take care of the younger ones and assist with the care of the elderly. The children help their mothers with household tasks and even assist the father in his work when possible.

The parents provide economic support of their children as long as they live in the home. If a father dies or is away from home, the oldest son assumes his responsibilities and duties. The oldest daughter does the same for the mother. These responsibilities are taken so seriously that very often, in the case of the death of a parent, the son or daughter assumes the parent role and drops his or her educational or career opportunities in order to keep the family together.

Puerto Ricans love their homes, no matter how humble and invest much of their earnings in furnishings and decoration. Most of them dream of owning their own homes someday, either on the Mainland or back in Puerto Rico. Often in order to bring some of the warmth and color of their homeland into their new living quarters on the Mainland, they decorate their homes with colorful plants and flowers, whether they are live, or made of paper or plastic.

The Family on the Mainland

On the Island the extended family is a continual base of support, both emotionally and economically. But on the Mainland, or even the large urban centers on the Island, Puerto Ricans are more likely to turn to institutional sources of support, such as public welfare or employment agencies, rather than relying on relatives.

Among the urban poor, both on the Island and the Mainland, there is a phenomenon known as *matrifocality*, which means the male's (husband-father) role is marginal or secondary to the primary mother-child relationships. Throughout the Caribbean matrifocality is often associated with consensual (non-legitimized) unions, commonly involving a series of successive males so that the basic family unit consists of mother and child.

Matrifocality is attributed to different factors by different researchers: Herkovits (1958) claims it's a relocation of West African polygamous patterns; Frazier (1939) and Henriques (1953) say it's the effect of shattering the Negro slave families; Smith (1956) contends that it's the result of a class society that allows little

or no mobility to the males on the bottom rank. Steiner (1974) offered another theory, that it goes all the way back to the Taino women of the Island resisting the machismo of the Spanish conquistadores.

Once a Puerto Rican has established a home on the Mainland, he opens his home to friends and relatives, repeating the pattern of those who came before him. This is the beginning of the *Barrio*, a Puerto Rican community where people of the same linguistic and cultural heritage can come together for mutual sustenance in a strange and new environment.

As family members leave the Island, the close family relationships are not broken. The new home of the Mainland of the family member becomes a haven for the relatives and friends who want to follow. Very often parents on the Island will send their adolescent children to these family members on the Mainland in an effort to provide better economic opportunities for the adolescent. They know that the children will be welcomed and cared for by these friends and relatives in the extended family.

Industrialization and contact with Mainland society has had its effect on the Puerto Rican family, especially on the role of the women. Women begin to seek employment outside the home in factories, stores and in the professional world. As they become wage earners they begin to feel more independent. But despite this newfound independence in the world of work, Puerto Rican women continue to encounter social restrictions.

The social role of Puerto Rican women, despite their advances in professional occupations, has not changed radically. Despite inroads of modern living, most Puerto Rican families have retained their traditional structure and unity.

Problems encountered on the Mainland nevertheless threaten the traditional Puerto Rican family: the new role of women, more diversified forms of recreation, new social freedoms, influences of the larger society.

The new social freedoms are sometimes the causes of marital discord and family disharmony. The children, influenced by their school chums and neighbors, become increasingly independent. These conflicts over evolving social values cause quarrels that can threaten family unity. The Puerto Rican family is affected by changing social mores, as are other American families and most families all over the world.

Puerto Rican Family Names

Americans do not always understand the structure of Spanish surnames and will often address Puerto Ricans and other Latins improperly. The man generally uses two family names together with his given name, e.g. José García Rivera. García is the name of José's father, Rivera is the family name of his mother's father. In Spanish-speaking areas if the man is to be addressed by only one family name, the father's family name is used. José would be called Mr. García, not Mr. Rivera.

On formal occasions Puerto Ricans will use all four family names from which they come, e.g. José García Días y Rivera Colón, the first two (García Días) being the father's side and the last two (Rivera Colón) the mother's side.

The wife of José would write her name María González de García. She keeps the family name of her father (González) and adopts, usually with the 'de,' the family name of her husband (García). She may use both of his names, e.g. María González de García Rivera, or, on formal

occasions, she retains both of her family names, e.g. María González Medina de García Rivera.

Don is a title of respect, derived from Spanish colonial society, generally used in direct speech toward a man. *Doña* is used for the woman. It has no class implications. Very humble and poor people use it of their own family members or friends as a sign of respect. It is generally used with the first name only, e.g. Don José or Doña María. It can be used with the last name but never without the first name, e.g. Don José García.

STUDENT ACTIVITIES

1. (a) Listen to a recording of *West Side Story* and discuss how peer pressure can affect Puerto Rican family life on the Mainland.
   (b) The class could modernize and update the musical if they decide it is out of date.
2. Using the Spanish custom of using both the mother's and father's family names, invite the students to construct their names using those guidelines.
3. Have members of the class list as many people (relatives, friends) as they can who might be included in their *extended family*. Don't forget godparents (*compadres*).

VOCABULARY

Barrio	Extended Family
Compadres	Matrifocality
Consensual union	Nuclear Family
Don/Doña	Patriarchial

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Unit Nine: THE LANGUAGE

The Arawak Language

The Igneris Indians from Venezuela brought the Arawak language to the Island. When the Igneris merged with the Arcaico Indians to form the *Taino* nation, the Arawak language was adopted. On the Island today there are many towns and villages that have Indian names. Some words of the Arawak language, with minor spelling changes, have become part of the English language:

hamaca – hammock
canoa – canoe
maiz – maize
huracán – hurricane

The Spanish Language

Although Spanish is the national language of Puerto Rico, there are some distinctive features in colloquial Puerto Rican Spanish. It reflects a variety of influences, but the basis is the language of *Andalusia,* in southern Spain from which most of the early settlers came.

Puerto Ricans are very sensitive to the charge that they speak a Spanish dialect. Puerto Rican Spanish is very similar to the Spanish of Cuba and Santa Domingo, but written Spanish is exactly the same as the written Spanish elsewhere in the world.

Bilingualism

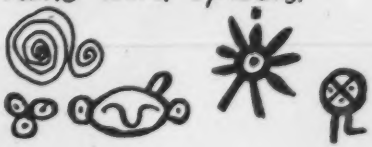
Spanish is the official language of Puerto Rico. It is used almost exclusively on the Island and spoken by Puerto Ricans on the Mainland during their daily living. English is taught in most schools on the Island but it is estimated by immigration officials that only a small percentage of those migrating to the Mainland can speak it well enough to move about in society.

Puerto Rican children in Mainland schools face moderate to serious language handicaps. For example, in 1965 the Coleman Report revealed that Puerto Rican pupils generally had the lowest level of educational achievement, self-concept, motivation, and enrollment of any ethnic groups in the country.

In recognition of this situation, Congress passed the Bilingual Education Act in 1968, which became Title VII of the Elementary and Secondary Education Act of 1965 (ESEA). A total of 131 local bilingual programs were funded nationwide in 1970-71 under the legislation, including one in New Haven, Connecticut. In addition, local and state agencies have evidenced an interest in establishing such programs through their own funds as well as through those from Titles I, III, and VIII of ESEA.

Responding to the problem faced by its Spanish-speaking population, Connecticut has shown itself to be a leader in such efforts. In order to provide more native Spanish-speaking staff, the Connecticut State Department of Education established the first teacher-exchange program with Puerto Rico at the state level. Through the use of Title I funds and those from the State Act for Disadvantaged Children, experimental programs were initiated during the 1970-71 school year in various metropolitan areas in Connecticut, including Bridgeport, Hartford, New Britain and New London.

Taino 'word' symbols:



CURRENT SCHOOL CENSUS FOR YEAR 1972-73; GRADES K-12

BASED ON INFORMATION FROM:

BUREAU OF EDUCATIONAL MANAGEMENT AND FINANCE

DEPARTMENT OF EDUCATION *

CAP AGENCY	CITY or TOWN	NUMBER and PERCENT of STUDENTS ENROLLED SPANISH SURNAME		TOTAL NUMBER of all STUDENTS ENROLLED
ABCD	BRIDGEPORT	2916	25.2%	11,571
CACD	DANBURY	231	2.1%	11,149
CAGM	MIDDLETOWN	97	1.5%	6,628
CEO	MERIDEN	953	8.4%	11,377
CPI	NEW HAVEN*	2097	9.8%	21,501
CRT	HARTFORD*	6023	21.5%	28,069
CTE	STAMFORD	978	4.8%	20,422
NBOEO	NEW BRITAIN	1294	9.5%	13,636
NEON	NORWALK	770	4.5%	17,157
NOW	WATERBURY	1501	8.4%	17,802
TEAM	DERBY	72	3.0%	2,395
TEAM	MILFORD	55	0.4%	12,298
TEAM	SHELTON	57	0.9%	6,375
TEAM	SEYMOUR	7	0.2%	3,460
TEAM	ANSONIA	24	0.6%	3,888

*State of Connecticut

* Public School System only

CURRENT SCHOOL CENSUS FOR YEAR 1972-73 (Cont'd)

CAP AGENCY	CITY or TOWN	NUMBER and PERCENT of STUDENTS ENROLLED SPANISH SURNAME		TOTAL NUMBER of all STUDENTS ENROLLED
TVCCA	EAST LYME	7	0.2%	3,491
TVCCA	GROTON	102	1.1%	9,277
TVCCA	LEDYARD	8	0.2%	4,009
TVCCA	MONTVILLE	62	1.4%	4,492
TVCCA	NEW LONDON	283	6.0%	4,676
TVCCA	NORWICH	77	1.2%	6,207
TVCCA	STONINGTON	6	0.2%	3,564
TVCCA	WATERFORD	25	0.6%	4,426
WACAP	KILLINGLY	20	0.6%	3,452
WACAP	MANSFIELD	7	0.4%	1,711
WACAP	PLAINFIELD	5	0.2%	2,921
WACAP	WINDHAM	352	7.8%	4,538
BRISTOL	BRISTOL	123	1.0%	12,423
NAUGATUCK	NAUGATUCK	129	2.3%	5,634
TOTAL of TOWNS LISTED		18,281	7.1%	258,549

CONNECTICUT DEPARTMENT OF EDUCATION

STATISTICAL SURVEY OF SPANISH SURNAMED CHILDREN
ENROLLED IN TEN CONNECTICUT SCHOOL DISTRICTS WITH MORE THAN 5%
MINORITY ENROLLMENT

		Number of Enrolled Pupils			Full Time Professional Staff		Ratio of Spanish Surnamed Staff to Spanish Surnamed Students
		Spanish Surnamed American	Percent of Total Enrollment	Percent of Increase	Spanish Surnamed American	Percent of Total Staff	
Bridgeport	1969-70	4497	17.9		3	.002	1:1399
	1972-73	5166	21.2	14.9	25	.015	1:206
Hartford	1969-70	4582	15.9		7	.004	1:654
	1972-73	6025	21.4	31.5	79	.043	1:76
Meriden	1969-70	717	6.4		2	.004	1:358
	1972-73	953	8.4	32.9	4	.006	1:238
New Britain	1969-70	1017	6.9		2	.003	1:508
	1972-73	1294	9.5	27.3	8	.010	1:161
New Haven	1969-70	1483	6.8		9	.007	1:165
	1972-73	2097	9.7	41.4	22	.015	1:95
New London	1969-70	242	4.9		3	.012	1:81
	1972-73	283	6.1	16.9	6	.019	1:47
Norwalk	1969-70	608	3.4		2	.002	1:304
	1972-73	770	4.5	26.6	8	.008	1:96
Stamford	1969-70	841	3.9		1	.001	1:841
	1972-73	978	4.8	16.3	7	.005	1:140
Watertury	1969-70	1177	6.6		0	.000	1:000
	1972-73	1510	8.5	28.3	5	.004	1:302
Windham	1969-70	279	6.8		1	.005	1:279
	1972-73	352	7.8	26.2	3	.010	1:117
Total	1969-70	15443	9.3		30		1:515
	1972-73	19428	11.9	25.8	167		1:116

Spanish Phrases

Do you speak English?
¿Habla usted inglés?
Ah'-blah oos-tehd' een-glehs'?

Please say it in English.
Dígalo en inglés, por favor.
Dee'-gah-loh ehn een-glehs', pohr fah-vohr'.

Is there anyone here who speaks English?
¿Hay alguien aquí que hable inglés?
Ah'-ee ahl'-gyehn ah-kee' keh ah'-bleh een-glehs'?

Do you understand?
¿Entiende usted? ¿Comprende usted?
Ehn-tyehn'-deh oos-tehd'? Kohm-prehn'-deh oos-tehd'?

Yes, I understand.
Sí, entiendo. Sí, comprendo.
See ehn-tyehn'-doh. See kohm-prehn'-doh.

No, I don't understand.
No, no entiendo (comprendo).
Noh, noh ehn-tyehn'-doh (kohm-prehn'-doh).

I understand a little.
Entiendo (Comprendo) un poco.
Ehn-tyehn'-doh (kohm-prehn'-doh) oon poh'-koh.

I don't understand everything.
No entiendo (comprendo) todo.
Noh ehn-tyehn'-doh (kohm-prehn'-doh) toh'do h).

Please speak more slowly.
Hable más despacio, por favor.
Ah'-bleh mahs dehs-pah'-syoh, pohr fah-vohr'.

Please repeat.
Repita, por favor.
Reh-pee'-tah, pohr fah-vohr'.

What did you say?
¿Qué dijo usted?
Keh dee'-hoh oos-tehd'?

Bring me . . .
Tráigame . . .
Trah'-ee-gah-meh . .

Tell me . . .
Dígame . . .
Dee'-gah-meh . . .

Give me . . .
Déme . . .
Deh'-meh . . .

Show me . . .
Muéstreme . . .
Mweh'-streh-meh . . .

Send me . . .
Mándeme (Envíeme) . . .
Mahn'-deh-meh (Ehn-vee'-eh-meh) . . .

Write to me . . .
Escríbame . . .
Eh-skree'-bah-meh . . .

I need . . .
Necesito . . .
Neh-seh-see'-toh . . .

I would like . . .
Quisiera (Desearía) . . .
Kee-syeh'-rah (Deh-seh-ah-ree'-yah) . . .

I want . . .
Quiero (Deseo) . . .
Kyeh'-roh (Deh-seh'-oh) . . .

I don't want . . .
No quiero (deseo) . .
Noh kyeh'-roh (deh-seh'-oh) . . .

I can do that.
Puedo hacer eso.
Pweh'-doh ah-sehr' eh'-soh.

I cannot do that.
No puedo hacer eso.
Noh pweh'-doh ah-sehr' eh'-soh.

How do you say that in Spanish?
¿Cómo se dice eso en español?
Koh'-moh seh dee'-seh eh'-soh, ehn eh-spah-nyohl'?

What does that mean?
¿Qué significa eso?
Keh seeg-nee-fee'-kah eh'-soh?

What do you mean?
¿Qué quiere usted decir?
Keh kyeh'-reh oos-tehd' deh-seer'?

You are right.
Usted tiene razón.
Oos-tehd' tyeh-neh rah-sohn'.

He is right.
Él tiene razón.
Ehl tyeh'-neh rah-sohn'.

You are wrong.
No tiene razón.
Noh tyeh'-neh rah-sohn'.

He is wrong.
No tiene razón.
Noh tyeh'-neh rah-sohn'.

Without doubt.
Sin duda.
Seen doo'-dah.

Where are you going?
¿Adónde va usted?
Ah-dohn'-deh vah oos-tehd'?

Where is he going?
¿Adónde va él?
Ah-dohn'-deh vah ehl?

Where are we going?
¿Adónde vamos?
Ah-dohn'-deh vah'-mohs?

I will wait here.
Esperaré aquí.
Eh-speh-rah-reh' ah-kee'.

How long must I wait?
¿Cuánto tiempo tengo que esperar?
Kwahn'-toh tyehm'-poh tehn'-goh keh eh-speh-rahr'?

Wait here until I come back.
Espere aquí hasta que vuelva.
Eh-speh'-reh ah-kee' ahs'-tah keh vwehl'-vah.

His (Her) name is . . .
El (Ella) se llama . . .
Ehl (Ehl'-yah) seh lyah'-mah . . .

Do you know him (her)?
¿Lo (La) conoce usted?
Loh (Lah) koh-noh'-seh oos-tehd'?

Yes, I know him (her).
Sí, lo (la) conozco.
See loh (lah) koh-nohs'-koh.

No, I don't know him (her).
No, no lo (la) conozco.
Noh loh (lah) koh-nohs'-koh.

I know you.
Le conozco a usted.
Leh koh-nohs'-koh ah oos-tehd'.

Where do you live?
?Dónde vive usted?
Dohn'-deh vee'-veh oos-tehd'?

I live here.
Vivo aquí.
Vee'-voh ah-kee'.

At which hotel are you staying?
¿En qué hotel se hospeda usted?
Ehn keh oh'-tehl' seh ohs-peh'-dah oos-tehd'?

I love you.
Te quiero. Te amo.
Teh kyeh'-roh. Teh ah'-moh.

I love him.
Lo quiero. Lo amo.
Loh kyeh'-roh. Loh ah'-moh.

Do you know where he lives?
¿Sabe usted dónde vive?
Sah'-beh oos-tehd' dohn'-deh vee'-veh?

Good morning.
Buenos días.
Bweh'-nohs dee'-ahs.

Good day.
Buenos días.
Bweh'-nohs dee'-ahs.

Good afternoon.
Buenas tardes.
Bweh'-nahs tahr'-dehs.

Good evening.
Buenas noches.
Bweh'-nahs noh'-chehs.

Good-bye.
Adiós.
Ah-dee-ohs'.

Good-night.
Buenas noches.
Bweh'-nahs noh'-chehs.

How are you?
¿Cómo está usted?
Koh'-moh eh-stah' oos-tehd'?

Well, thank you. And you?
Bien, gracias. ¿Y usted?
Byehn grah'-syahs. Ee oos-tehd'?

How is Mr. . . . ?
¿Cómo está el señor . . . ?
Koh'-moh eh-stah' ehl sen-nyohr' . . . ?

How is Mrs. . . . ?
¿Cómo está la señora . . . ?
Koh'-moh eh-stah' lah sen-nyoh'-rah . . . ?

Is Miss . . . well?
¿Está bien la señorita . . . ?
Eh-stah' byehn lah sen-nyoh-ree'-tah . . . ?

May I present my wife?
¿Puedo presentar a mi esposa?
Pweh'-doh preh-sehn-tahr' ah mee eh-spoh'-sah?

This is my husband.
Éste es mi esposo (marido).
Eh'-steh ehs mee eh-spoh'-soh (mah-ree'-doh).

Pleased to meet you.
Mucho gusto en conocerle.
Moo'-choh goo'-stoh ehn koh-noh-sehr'-leh.

This is my friend.
Éste es mi amigo (m).
Eh'-steh ehs mee ah-mee'-goh.

This is my friend.
Ésta es mi amiga (f).
Eh'-stah ehs mee ah-mee'-gah.

This is my mother and my father.
Ésta es mi madre y éste es mi padre.
Eh'-stah ehs mee mah'-dreh ee eh'-steh ehs mee pah'-dreh.

This is my sister and my brother.
Ésta es mi hermana y éste es mi hermano.
Eh'-stah ehs mee ehr-mah'-nah ee eh'-steh ehs mee ehr-mah'-noh.

Is this your daughter?
¿Es ésta su hija?
Ehs eh'-stah soo ee'-hah?

Is this your son?
¿Es éste su hijo?
Ehs eh-steh soo ee'-hoh?

I hope that we will meet again.
Espero que nos encontremos otra vez.
Eh-speh-roh keh nohs ehn-kohn-treh'-mohs oh'-trah vehs.

I'll see you tomorrow.
Hasta mañana.
Ah'-stah mah-nyah'-nah.

The Days of the Week

Monday
lunes
loo'-nehs

Tuesday
martes
mahr'-tehs

Wednesday
miércoles
myehr'-koh-lehs

Thursday
jueves
hweh'-vehs

Friday
viernes
vyehr'-nehs

Saturday
sábado
sah'-bah-doh

Sunday
domingo
doh-meen'-goh

The Months of the Year

January
enero
eh-neh'-roh

February
febrero
feh-breh'-roh

March
marzo
mahr'-soh

April
abril
ah-breel'

May
mayo
mah'-yoh

June
junio
hoo'-nyoh

July
julio
hoo'-lyoh

August
agosto
ah-goh'-stoh

September
septiembre
sehp-tyehm'-breh

October
octubre
ohk-too'-breh

November
noviembre
noh-vyehm'-breh

December
diciembre
dee-syehm'-breh

The Seasons

the spring
la primavera
lah pree-mah-veh'-rah

the summer
el verano
ehl veh-rah'-noh

the autumn
el otoño
ehl oh-toh'-nyoh

the winter
el invierno
ehl een-vyehr'-noh

Numbers, Time and Dates

Cardinal Numbers

one
un, uno, una
oon, oo'-noh, oo'-nah

two
dos
dohs

three
tres
trehs

four
cuatro
kawh'-troh

five
cinco
seen'-koh

six
seis
seh'-ees

seven
siete
syeh'-teh

eight
ocho
oh'-choh

nine
nueve
nweh'-veh

ten
diez
dyehs

eleven
once
ohn'-seh

twelve
doce
doh'-seh

thirteen
trece
treh'-seh

fourteen
catorce
kah-tohr'-seh

fifteen
quince
keen'-seh

sixteen
dieciseis
dyehs-ee-seh'-ees

seventeen
diecisiete
dyehs-ee-syeh'-teh

eighteen
dieciocho
dyehs-ee-oh'-choh

nineteen
diecinueve
dyehs-ee-nweh'-veh

twenty
veinte
veh'-een-teh

twenty-one
veintiuno
veh-een-tee-oo'-noh

twenty-two
veintidós
veh-een-tee-dohs'

thirty
treinta
treh'-een-tah

thirty-one
treinta y uno
treh'-een-tah ee oo'-noh

forty
cuarenta
kwah-rehn'-tah

fifty
cincuenta
seen-kwehn'-tah

Telling Time

What time is it?
¿Qué hora es?
Keh oh'-rah ehs?

It's one o'clock.
Es la una.
Ehs lah oo'-nah.

It's two o'clock
Son las dos.
Sohn lahs dohs.

It's a quarter after two.
Son las dos y cuarto.
Sohn lahs dohs ee kwahr'-toh.

It's half-past two.
Son las dos y media.
Sohn lahs dohs ee meh'-dee-yah.

It's a quarter till two.
Son las dos menos cuarto.
Sohn lahs dohs meh'-nohs kwahr'-toh.

It's ten after two.
Son las dos y diez.
Sohn lahs dohs ee dyehs.

It's ten till two.
Son las dos menos diez.
Sohn lahs dohs meh'-nohs dyehs.

It's five o'clock.
Son las cinco.
Sohn lahs seen'-koh.

It's ten o'clock.
Son las diez.
Sohn lahs dyehs.

It's noon.
Es mediodía.
Ehs meh-dee-yoh-dee'-yah.

It's midnight.
Es medianoche.
Ehs meh-dee-yah-noh'-cheh.

It's early.
Es temprano.
Ehs tehm-prah'-noh.

It's late.
Es tarde.
Ehs tahr'-deh.

one second
un segundo
oon seh-goon'-doh

five seconds
cinco segundos
seen'-koh seh-goon'-dohs

Dates

today
hoy
oy

tomorrow
mañana
mah-nyah'-nah

yesterday
ayer
ah-yehr'

one day
un día
oon dee'-yah

two days
dos días
dohs dee'-yahs

five days
cinco días
seen'-koh dee'-yahs

the day after tomorrow
pasado mañana
pah-sah'-doh mah-nyah'-nah

the day before yesterday
anteayer
ahn-teh-ah-yehr'

the morning
la mañana
lah mah-nyah'-nah

the afternoon
la tarde
lah tahr'-deh

the evening
la noche
lah noh'-cheh

the night
la noche
lah noh'-cheh

the week
la semana
lah seh-mah'-nah

the month
el mes
ehl mehs

the year
el año
ehl ah'-nyoh

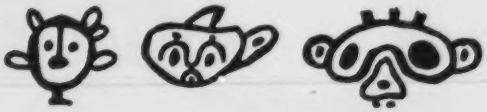
last week
la semana pasada
lah seh-mah'-nah pah-sah'-dah

last month
el mes pasado
ehl mehs pah-sah'-doh

last year
el año pasado
ehl ah'-nyoh pah-sah'-doh

STUDENT ACTIVITIES

1. Practice counting to ten and then to twenty in Spanish.
2. Try to say and write the date each day in Spanish.
3. Invent short conversations with a friend in Spanish and see if the rest of the class can understand you.



VOCABULARY

Abierto	Dispénseme
Andalusia	Hamaca
Arawak	Huracán
Buenos días	Peligro
De nada	Por favor

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Unit Ten: ARTS AND ACTIVITIES

The cultural arts of Puerto Rico, like many of the other aspects of the Puerto Rican culture, have been influenced by the Island's four cultural groups: the Indians, the Spanish, the Blacks, and the Americans. And, as in other developing countries of the world, moving quickly toward industrialization and modernization, a lot of their cultural heritage was being lost, destroyed or ignored. But with the awakening of ethnic pride around the world we are again discovering and preserving the beauty and richness of the world's varied cultures.

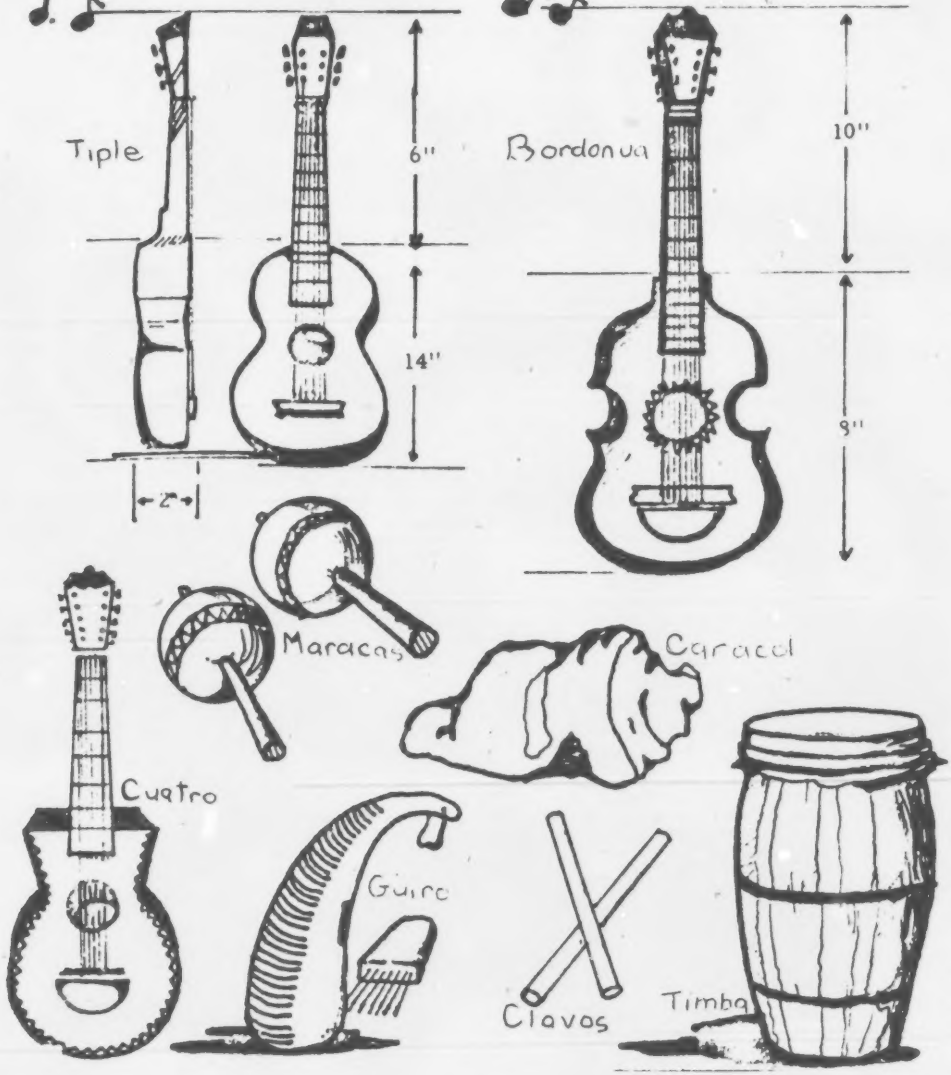
Music

Music is an integral part of daily life in Puerto Rico and shows evident signs of influence by the Island's different cultural groups. Many of the instruments still used on the Island today (e.g. gourds, maracas) were first used by the Indians. The Blacks introduced the drums (e.g. the big conga drums.) The guitar and brass instruments came from the Spaniards. And anyone who has been to the Island or the Barrios on the Mainland can attest to the impact of the Americans on Puerto Rican musical taste.

Much of the music of the Island was composed to accompany dancing. In fact, the Island's national anthem, *"La Borinqueña,"* was originally a formal *danza*.

Puerto Rican folkloric tunes are a fusion of the cultural heritage of the Island. Different forms include 'décimas' and 'coplas' which are mostly sung in the mountain areas of the Island; the 'plena' and 'bomba' are typical of the

INSTRUMENTOS MUSICALES



coastal cities; and the 'aguinaldos navideños' are all over the Island at Christmas time.

Pop and rock music is very popular on the Island and among the young Puerto Ricans on the Mainland today. Puerto Ricans often form their own musical groups and Puerto Rican musicians and vocalists have cut records that made the 'charts' in the States. In the past Puerto Rican pop music was recorded and distributed from the United States, including even those records in Spanish intended only for sale on the Island. But in the early and mid-1970's, recording studios began to grow and prosper on the Island and Puerto Rico now has its own music industry.

Literature

Because of the early efforts of Spain to keep the Island and its natives isolated, indigenous Puerto Rican literature was hampered in its development. In fact, the Island did not get its first printing press until 1807.

The first book to be published in Puerto Rico by a native was in 1843, *Aguinaldo Puertorriqueño* by Ignacio Guasp. It was a collection of poetry about Puerto Rican folklore and the beauty of the Island. This first book inspired subsequent volumes of poetry such as *El Cancionero Borinquen* and *Album Puertorriqueño*, both written by Puerto Rican students studying in Spain.

Since printed literature was slow in developing on the Island, the art of *declamación*, the public recital of verse and improvisation, has been a popular form of entertainment on the Island. One of the most delightful customs among Puerto Ricans is that of improvising poetry at social gatherings. Someone starts a rhyme and each member of the group is challenged to continue with another rhyme. This is a heritage from Spain which has prevailed throughout the Spanish-speaking world, creating an oral tradition that has made native poetry available even to those who cannot read.

Poetry is a strong part of the Puerto Rican heritage and has long been a vehicle of national identity and feeling, but because of the lack of translations Puerto Rican poetry has remained almost totally inaccessible to English-speaking audiences.

The Island has produced many accomplished writers as well, much of their work centering around social themes. *The Ox Cart* by René Marques is a beautiful example. It is a play about a simple farm family in the mountains of Puerto Rico, struggling to survive, but reflecting the deep virtues of family loyalty and strength.

In recent years there has been an increasing number of books dealing with the Puerto Rican migration experience in the United States. One of the most useful is *Down These Mean Streets* by Piri Thomas, a second-generation Mainland Puerto Rican. It is a moving portrayal of a child growing up in Spanish Harlem. Thomas is also the author of *Savior, Savior, Hold My Hand*, about prejudice and the difficulties faced by Puerto Ricans on the Mainland. *Palante*, edited by Michael Abramson, contains essays, poems and a beautiful collection of photographs by the Young Lords of New York City. *Palante* describes the ghetto life and Puerto Rican militancy.

Among the less recent works about Puerto Rican life on the Mainland is Elena Padilla's *Up From Puerto Rico*. This book was produced as a result of a study of New York Puerto Ricans by a group of anthropologists in the 1950's.

Puerto Rican literature has always reflected the political and social concerns of the Islanders and of their conflict between native and foreign values. Perhaps this can help explain why so many important Puerto Rican political figures are also literary men with a humanistic flair. Former Governor Muñoz Marin is a poet and is affectionately called El Vate (the Bard); the former Resident Commissioner in Washington, Santiago Polanco, is a literary critic. Some of the best known figures in public service in the Puerto Rican communities on the Mainland are accomplished writers and artists.

Arts and Crafts

Puerto Rican artists have almost always used local themes but their styles were greatly

influenced by outside forces. Many of the paintings of early Puerto Rican artists (e.g. Francisco Oller, José Campeche) are found in art galleries around the world.

Today there is an artistic renaissance on the Island and many of the beautiful old homes of San Juan are being remodeled and transformed into art galleries. Here the contemporary painters of the Island will be able to exhibit and sell their works.

Ceramics is an art as old as the first Indians on the Island. When the Spaniards came they enhanced and refined the art. Today the crafting and manufacturing of ceramics is again flourishing on the Island.

During the early Spanish history of the Island wood-carving emerged as a form of religious-artistic expression. *Los Santeros* has become famous for his wood-carvings of religious themes and his works are eagerly sought by collectors and are exhibited in Museums and galleries.

Dance

Dance is as "natural" to the Puerto Ricans as is music, and usually the two accompany each other. Dance styles on the Island, as in most other elements of their culture, reflect the Island's varied background.

DANZA – emerged in the 1860's and is derived from the contradanza of Seville, an elaborate pantomime dance of the rites, trials and tribulations of courtship. The Puerto Rican Danza dispensed with the courtship pantomime and incorporated a modification of the Habanera of Cuba (also known as the 'merengue' from Santo Domingo) which was based on an Afro-Cuban beat.

LA BOMBA DE LOS NEGROS – danced to a kettledrum, originally celebrated the end of the sugar cane harvest.

EL GUATIQUE – a boisterous and gay dance that is widely popular on the Island today.

THE PLENA – emerged after World War I in the dives and barrooms of the Island's back streets.

Modifications of Andalusian dances are performed in the countryside. Known as *Bailes de Garabato* or figure dances, they have been altered by Indian influences.

Puerto Ricans have not only developed their folk dances. *Edward Vilella,* the great Puerto Rican classical ballet dancer, helped introduce a new masculine style to classical ballet – vigorous, virile, athletic and self-assertive.

A current dance in the discos of the Mainland is called the *Hustle.* Any dance devotee can tell you it was a dance introduced to the disco scene by the Puerto Ricans in New York City.

Theater and Entertainment

Puerto Rico, now and in the past, has produced many fine performing artists, both on the Island and on the Mainland. The best way to exhibit the wide range of their talents is to list them:

Pablo Casals – cellist
Efrain Correa – singer, composer
José Feliciano – singer, composer
José Ferrer – actor, director
Rita Moreno – actress, dancer
Tony Orlando – singer, T.V. star
Freddie Prinz – actor, comedian
Chita Rivera – singer, dancer, Broadway star
Eduardo Rivera – investigative reporter

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Sports

Baseball has to be the national sport of Puerto Rico. There is not a town or village on the Island that does not have a playing field. *Roberto Clemente* is a national hero and the entire country mourned his tragic death in 1972. Contrary to popular belief, Puerto Rico's love of baseball does not just stem from Yankee influences. The Taino Indians had a sport called *Batú*, more similar to volleyball but played with a baseball type rubber ball. The sport had other aspects that made it an early relative of baseball.

Here again, a listing of famous Puerto Rican sports figures of recent years will give you an idea of the range of their athletic talents:

Angel Cordero – jockey
Carlos Ortiz – boxing
Charles Passarell – tennis
Chi Chi Rodriques – golf

JUEGOS de PUERTO RICO*

The Fountain

Indoors or out of doors
Similar to London Bridge
8-20 players, usually girls, 6-10 years

Two little girls are chosen to form an arch, and they each secretly take the name of a flower; for example, rose and jasmine. They hold up their joined hands to make an arch. The other children pass under the arch in a long line, each girl holding the skirt of the one in front.

*Songs and Games of Puerto Rico
(Translation of Jugando and Cantando)
by: Luisa Frías de Hemple:
UNESCO Library: NY

They sing as they march.

Skip lively now, skip lively now,
The fountain has been broken.

Then the two girls who are making the arch sing the next two lines:

Skip lively now, skip lively now,
We'll have to have it mended.

The ones who are marching sing:

Skip lively now, skip lively now,
What shall we use for money?

The arch-makers sing:

Skip lively now, skip lively now,
We'll have to use an eggshell.

Then everybody sings the last four lines of the song together:

Oh me, oh me, oh my,
The queen will come today.
The ones in front may all pass by
But the last one has to stay.

Matarile

A large group – two leaders – 6-12 years
Indoors or out of doors

Ambos a dos, matarile rile ron (mata-ree-lee ree-lee-roan)
What do you wish, sir? matarile rile ron
I want a page, please, matarile rile ron
Which do you wish, sir? matarile rile ron
I want ———— (name) matarile rile ron
Let's name her ———— matarile rile ron
Here is my daughter, I hate to give her,
Let us make merry, matarile rile ron
Now all together, matarile rile ron.

In this game, which can be played by a large group, two leaders are chosen. One is Ambos a Dos, whose daughters are the pages; the other is the messenger from the court. Those who are Ambos a Dos' daughters join hands and stand in a row behind one chosen to be their mother. The messenger comes up to the mother and daughters and sings the first line. Ambos a Dos sings the second line, then the messenger, then Ambos a Dos, and so on, Ambos singing the last line: "Here is my daughter, I hate to give her." The one chosen to be given to the messenger

from the court leaves the row behind the mother and joins the messenger, singing. When she does, all join hands and dance around her and the messenger, singing:

Let us make merry, matarile rile ron
Now all together, matarile rile ron

Then the messenger leaves this daughter and comes up to the group again, and he and Ambos a Dos sing all the lines as before, first the messenger and then Ambos a Dos until another daughter is chosen, then all join hands and dance around in a circle again, singing the two lines they all sang before. This goes on until the last daughter has been given to the messenger, then the game ends.

Onions for Mother

5-20 players, 8-12 years
Out of doors

One player is chosen to be It, another to be the Trunk. All the others are Onions. The Trunk puts his hands around a tree or a post or something strong, which thus becomes his Home. The other players stand in a line behind him, each one with his arms around the waist of the one in front. The Trunk is supposed to be owner of the Onions, which are considered to be good for soup.

It now comes to the Trunk and says, "May I have an onion for Mother's soup?"

Trunk says, "What became of the one I sent yesterday?"

It answers, "The rats ate it all."

Then the Trunk says, "Take the one you prefer."

It goes down the line of players, touching each one on the head in turn and saying about each, "This one is no good," until he reaches the last player in the line. "This is the best onion for soup," he says. He takes hold of the last player and pulls and tugs until he gets him away from the line. The players hold on to each other as tightly as they can.

When It gets the last player in the line, he takes him to his side. Then he goes to the Trunk and begins asking all over again. He continues until all the Onions are changed into Dogs.

It goes to the Trunk saying, "Mother wants you to have soup with her."

The Trunk says, "No, I hear you have many dogs at home."

"Come, I'll remove their teeth," says It. He goes to this side and claps his hands in front of each Dog. The he comes back to the Trunk and repeats the invitation. This time the Trunk accepts. As he nears It's side, all the Dogs go after him. If he is caught before reaching his Home, he stays as the Trunk for the next game. If he escapes, someone else is chosen to be the Trunk.

The Sea Serpent

A large group – 6-12 years
Indoors or out of doors

Sea serpent, sea serpent from the sea
You must follow, follow me;
Under this archway we now must glide,
And we'll leave a girl inside.

One little girl, – Oh, who can she be?
One ahead or back of me?
That one ahead, – how she runs away,
So the last one has to stay.

The two tallest ones in the group are chosen to be the arch of the bridge. They decide, without letting the others hear them, what they will ask them to choose – blue or red, bread or cake, or anything they please. Then they join hands and raise them to make an arch, and the others form a line and pass under, singing as they go. At the last words of the song the two who form the arch capture the one who happens to be passing under it. The one who is caught is asked, "Which would you rather have, something red or something blue?" If the ones forming the arch have agreed that red is the right answer, and if the one who is caught says, "Red," he returns to the line and the game continues. If his guess is wrong, he is told to hop on one foot, and nod to each one in the line, or something like that. Then the game begins again until another one is caught.

STUDENT ACTIVITIES

1. Contact Eastern Airlines for advertising material which displays the work of Puerto Rican wood carvers, musical instruments, or well-known Puerto Rican works of art.
2. Make a display of famous Puerto Ricans, both Island and Mainland, past and present, in the classroom.
3. Check the local Puerto Rican community for artists or craftsmen and invite them into the class to display their talents and crafts.

VOCABULARY

Aguinaldos Navideños	Danza
Bailes de Garabato	El Guatique
Batú	Juegos
La Bomba de los Negros	Los Santeros
La Borinqueña	The Plena
Declamación	El Vate

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Brief write-ups and a history of Spanish art in the U.S. and Puerto Rico, with illustrations and photographs.

Marqués, Rene. *The Oxcart (La Carreta).* New York: Charles Scribners' Sons, 1969.
A play by an outstanding contemporary Puerto Rican playwright about a Puerto Rican family forced to give up its farm and move first to the slums of San Juan and then to New York.

Matilla, Alfredo and Ivan Silen. *The Puerto Rican Poets / Los Poetas Puertorriqueños.* New York: Bantam Books, 1972.
A bi-lingual arthology of the 20th century Puerto Rican poets. Includes poets and poems that express the Puerto Rican experience in New York City as well as on the Island.

Records:

Latin American Children's Game Songs. Asch Records (Folkways), 906 Sylvan Ave., Englewood Cliffs, N.J. 07632.
Children singing in the town of Loiza Aldea. Includes "Arroz con Leche" and "San Serení."

Folk Songs and Dances from Puerto Rico. Folkways, Scholastic Records, 906 Sylvan Ave., Englewood Cliffs, N.J. 07632.
Taped songs and dances from Puerto Rican streets, hills, and homes.

Perez and Martina. Traditional Folktale, Listening Library, 1 Park Ave., Old Greenwich, Conn. 06870.
Story told by New York librarian in English and Spanish.

Folk Songs of Puerto Rico. Folkways, No. 4412, Bilingual Publications, 1966 Broadway, New York, N.Y. 10023.

Dance:

Bailes a Colores. Bilingual Publications, 1966 Broadway, New York, N.Y. 10023.
A color-keyed system for teaching the steps and formations of 5 popular Mexican (and Puerto Rican) folk dances.

Posters:

Puerto Rican Heritage Posters. Bilingual Publications, 1966 Broadway, New York, N.Y. 10023.
A set of 10 posters ($30 a set) presenting photographs and captions of different aspects of Puerto Rican life:
- Discovery and colonization
- The Creoles
- Great Men and Their Deeds
- Puerto Rico and the Spanish-American War
- Puerto Rico and the United States
- Writers and poets
- Art and Music
- Puerto Rican Women
- Political and Social Development
- Historic Monuments in Puerto Rico

La Borinqueña *

HIMNO

SOLEMNE

por E. ASTOL
arreglo de RAMON COLLADO

*Office of the Commonwealth of Puerto Rico, New York.

(Lyrics)

La tierra de Borinquen
donde he nacido yo,
es un jardín florido
de mágico primor.
Un cielo siempre nítido
le sirve de docel
y dán arrullos plácidos
las olas a sus pies.
Cuando a sus playas
llegó Colón
exclamó lleno de admiración
Oh, Oh, Oh,
Esta es la linda tierra
que busco yo,
es Borinquen la hija,
la hija del mar y el sol
del mar y el sol
del mar y el sol
del mar y el sol.

Since Puerto Rico is legally part of the United States, the Island celebrates many of the same holidays as the Mainland. But since for many years it was not part of the U.S., it has some unique holidays of its own.

Discovery Day is celebrated on November 19, commemorating Columbus' discovery of the Island on his second voyage. The day is celebrated much the same as Columbus Day is celebrated here.

Christmas is celebrated twice on the Island of Puerto Rico, once on December 25 with the arrival of Santa Claus. It's much like Christmas in the U.S., complete with trees and presents. Then on January 6, Puerto Ricans celebrate the arrival of the Three Kings in Bethlehem. It is celebrated by putting grass and water in a little box. The grass and water are for the camels of the Three Kings. There are also presents for the children, brought to them by the Kings.

Carnival is another happy time in Puerto Rico. It is celebrated with parades and music and parties. Carnival, in other parts of Latin America, is usually celebrated before Easter, but in Puerto Rico it occurs in June. Carnival is combined with another holiday, the Saint's Day of San Juan.

Fiesta de San Juan is an annual religious and civic festival, celebrated on the Island as well as by Puerto Rican communities on the Mainland. It is held on the Sunday in June closest to the feast day of St. John the Baptist, the patron saint of Puerto Rico.

Saint's Day Fiestas are held in every town in Puerto Rico when it is the Saint Day for the town's patron saint. A *fiesta* is a big party which lasts for several days. The town is decorated with lights and banners, special food is served and, as always, there is plenty of music. On the last day of the fiesta church services are held after which a parade is held. The people of the town walk through the streets carrying a statue of the town's patron saint. The fiesta ends with a display of fireworks.

Independence Day for Puerto Ricans is July 25. That was the day, in 1952, when they voted to become a Free Associated State and won a degree of independence from the United States. It is a holiday much like our own Independence Day on the Fourth of July. There are festivities with parades, music and fireworks.

Foods of Puerto Rico

As in all things on the Island, the foods of Puerto Rico reflect the Island's cultural heritage. There are some foods that are typically Indian and others from Africa, but the strongest influence by far is the Spanish, with its choice of seasoning and spices, the taste usually hot and spicy. Fried *plantains*, a native fruit of the Island, is a favorite. *Arroz con Pollo* (chicken with rice) is another favorite. Beans are an Island diet staple.

CHICKEN IN WINE A LA CRIOLLA *

Pollo en Vino Dulce

(Serves 6)

A – *3½ pounds chicken pieces, washed and dried*

B – Seasoning: (crush and mix in a mortar)
4 peppercorns (whole black peppers)
3 cloves garlic peeled
1½ teaspoons whole dried oregano
3½ teaspoons salt
2 teaspoons olive oil
1 teaspoon vinegar

C – *2 ounces (4 tablespoons) butter*

D – *1 cup water*
1 teaspoon capers
10 olives, stuffed with pimientos
3 bay leaves
1 teaspoon salt
1 pound tiny white onions, peeled
1½ pounds small potatoes, peeled

E – See *Note*
1½ cups sweet white wine
½ cup sugar
10 dry prunes, pitted
2 tablespoons seeded raisins

F – *2 tablespoons cornstarch*
1 can (4 ounces) pimientos (for garnishing)

1. Rub chicken with seasoning included in B.
2. Melt butter in a "caldero" or heavy kettle. Brown chicken lightly over moderate-high heat.
3. Add ingredients included in D, and bring rapidly to a boil. Reduce heat to moderate, cover, and boil for 30 minutes.
4. Add ingredients included in E, and bring rapidly to a boil. Reduce heat to moderate, cover, and boil for 15 minutes. Uncover, and boil for 30 minutes.
5. In a cup, dissolve cornstarch in part of sauce and pour back into "caldero." Boil until sauce thickens to taste. Serve in a deep platter, garnished with pimientos, sliced.

*The following recipes were adapted from *Cocina Criolla* by C.A. Valldejuli (listed in the bibliography).

PASTELES

(Makes 36)

Filling:

A – *2 pounds lean pork meat without bone.*

B – Mash in a mortar:
6 sweet chili peppers, seeded
3 leaves coriander (culantro)
3 large cloves garlic, peeled
2 teaspoons oregano
1 tablespoon salt

C – Cube finely:
1 pound cured ham
2 tomatoes
1 green pepper, seeded
2 onions, peeled

D – *1½ cups seeded raisins*

E – *1 1-pound can garbanzos (chick peas) cooked (dry chick peas can be used after being cooked; also use the water)*
1 cup water
36 green olives, pitted
2 tablespoons capers
3 tablespoons liquid from jar of capers
1 lb. lard
¼ pound achiote (annatto seeds)

1. Wash and dry pork meat rapidly and cut into very small cubes.
2. Add ingredients included in B to meat.
3. Add ingredients included in C and the seeded raisins and mix all together.
4. Add water to the chick peas and heat rapidly to boiling. Drain the liquid over the meat mixture. Remove skins from chick peas and add chick peas to the meat.
5. Add olives and capers, together with liquid from jar of capers to mixture.
6. Wash and drain the achiote seeds. Heat lard with the achiote seeds, and when lard is melted strain out seeds.
7. Add 6 tablespoons of this melted lard to the meat and put aside the rest to be used in the masa (paste) of the pasteles.
8. Mix well, cover, and set aside until the paste is ready.

Masa: (paste)

15 green plantains, peeled
3 pounds white or yellow tainers, pared
2 cups lukewarm milk
2½ tablespoons salt
Annato (achiote) lard reserved from the filling.

1. Wash, drain, and grate yautías (taniers) and plantains and pound all together in a mortar or blend in an electric blender to make a smooth paste.
2. Stir in lukewarm milk gradually.
3. Add achiote lard and salt, mix well, cover and set aside.

To shape and cook the pasteles:

1. Use 20 bundles of plantain leaves.* They should be long and wide.
2. With a knife remove the spines in the center to give greater flexibility to the leaves. Divide leaves into pieces about 12 inches square. Wash and clean leaves with a damp cloth.
3. Place 3 tablespoons of the *masa* on a leaf and spread it out so thinly that it is almost transparent.
4. Place 3 tablespoons of the filling in the center of the *masa*.
5. Fold the leaf one half over the other to make a top and bottom layer of plantain leaf and enclose the contents in it. Fold it over once more.
6. Fold the right and left ends of the leaf toward the center. Wrap in a second leaf placed on the diagonal.
7. Tie the *pasteles* together in pairs with a string, placing folded edges facing each other.
8. In a large vessel heat to boiling point 5 quarts of water with 3½ tablespoons salt for each 12 *pasteles*.
9. Add *pasteles* and boil, covered for 1½ hours. After ¾ of an hour turn them over in the water. When cooking period is finished, remove *pasteles* from the water at once.

**Parchment cooking paper may be used in place of plantain leaves.*

SANCOCHO
(Vegetable Stew)
(Serves 8)

A – *1 pound lean beef*
½ pound pork with bone
2 ounces cooking ham
1 chorizo (Spanish sausage)
1 onion
1 tomato
1 green pepper
3 leaves coriander (culantro)
1 ear sweet corn
3 quarts water

B – Prepare and Chop:
½ pound white yautía (tanier)
½ pound yellow yautía
½ pound pumpkin or squash
½ pound potatoes
½ pound yam
½ pound sweet potatoes
1 green plantain

C – *2 tablespoons fat with annatto coloring or tomato sauce*
1 tablespoon salt
2 ripe plantains

1. Wash and dry meat; cut into large pieces. Wash bone.
2. In a large kettle, combine ingredients in A. Heat to boiling. Cover, reduce heat to moderate and cook for one hour.
3. Strain soup, returning to stock only the pieces of meat and corn.
4. Add vegetables included in B.
5. Add salt, tomato sauce and ripe plantains. Mix thoroughly. Cover kettle and cook over moderate heat for 45 minutes.

PLANTAIN IN MILK (RIPE)
(Plátanos maduros en leche)
(Serves 6)

3 ripe plantains
Cheese to stuff plantains (American cheese)
1 small stick cinnamon
4 tablespoons butter
3 cups milk
1 cup sugar

1. Peel and wash plantains. Cut a deep gash from end to end. Do not split all the way through. This is to hold the stuffing.
2. Melt butter slowly, add plantain, turn heat to moderate, brown for 2 or 3 minutes. Fill gashes with small pieces of cheese.
3. Sprinkle sugar, add milk and cinnamon stick.
4. Cover and cook for 8 to 10 minutes. Uncover and cook for ¾ hour. Some plantains require more time to cook than others, depending on ripeness.

RICE WITH PIGEON PEAS

(Arroz con Gandures)

(Serves 6)

1 pound rice
1 eleven ounce can sofrito
1 tablespoon salt
1 one-pound can pigeon peas
3 cups boiling water

1. Heat sofrito. Drain peas, reserving the broth. Add peas, bring to boil, lower heat and simmer for five or ten minutes, stirring often.
2. Wash rice, drain well, add to the peas and cook for five minutes.
3. Add reserve broth, water and salt. Bring to boil, cover and cook over very low heat, without stirring, until water has been absorbed and rice is done.
4. Pork meat or chicken may be added if desired.

SOFRITO

(Basis of Puerto Rican Stew)

1 small onion
1 clove garlic
2 tablespoons lard with annatto coloring
olives and capers
small piece of pork
small piece of ham (2" cubes)
tomato sauce
small green pepper

1. Heat lard, add ham and pork. Sauté a little while until partly cooked.
2. Add mashed garlic, chopped onion and green pepper. Sauté: Add tomato sauce, olive and capers. Sauté for a little while.

NOTE: This is added to stews, such as stewed meat, stewed beans, rice with pigeon peas, "asopao," etc.

STUDENT ACTIVITIES

1. Prepare a Saints' Day festival in the classroom complete with paper flowers, colored lights, music, and food.
2. Cook a Puerto Rican meal in the classroom or go out to a Puerto Rican (or Spanish or Cuban) restaurant if one is close by.
3. On January 6, celebrate the "The Three Kings' Day" in the class by adhering to the customs for that occasion.

VOCABULARY

Carnival
Festival
Fiesta
Patron Saint
Plantains
Saint's Day

BIBLIOGRAPHY

Montanez, Marta. *Christmas in Puerto Rico.* New York: Bilingual Publications, 1966.
A paperback booklet ($.75) that tells of the traditions, customs, songs and recipes from the Christmas celebrations of Puerto Rico.

Valldejuli, Carmen Aboy de. *Puerto Rican Cookery.* S. Braintree, Ma: The Alpine Press, Inc., 1975.
One of the best Puerto Rican cookbooks in existence, in English.

Puerto Rican Dishes End Cooking Doldrums*

By JEANNE MAGLATY

Puerto Ricans in the United States may be losing some of their culture, but not when it comes to food, according to Sarah Romany, nutritionist and director of the Institute for the Hispanic Family.

Hispanic families are close knit, so during the holidays, they celebrate at home with rich and tasty food, she said.

Mrs. Romany said while Puerto Rican Discovery Day, Nov. 19, is celebrated mostly in schools, Christmas is the most festive holiday, celebrated through Three Kings Day, Jan 6.

From sweet quenepas to pungent cilantro, ingredients for Puerto Rican cooking can be found in Spanish grocery stores and some supermarkets in Hartford. One store owner said he takes orders for produce not in stock. Sometimes cheaper domestic products can be substituted for imported items.

The island fare doesn't require any special kitchen utensils or appliances, said Alice Blanco, also a nutritionist, and head of the Expanded Food and Nutrition Program at the University of Connecticut Cooperative Extension Service.

Meat, as opposed to fish (except for codfish), and rice, cornmeal and viandas (starchy vegetables) are eaten in large amounts. Rice and beans are served together as a source of protein. Greens and bread aren't seen often on the Puerto Rican dinner table.

Roast pork, especially roast suckling pig, is popular on the Caribbean island, said Mrs. Blanco, as she discussed with Mrs. Romany recipes provided to The Courant by the University of Connecticut Cooperative Extension Service.

Mrs. Romany, a native of San Juan, said she recently made a loin of pork, Puerto Rican Style, for guests at a dinner party.

Because of a rise in pork production, there are some tempting buys now.

Stews or "sopones" (such as Sancocho) make nutritious, one-pot meals. Mrs. Romany said eating avocado slices after stew is delicious.

Chicken is often prepared in combination with other foods. Arroz Con Pollo is meant for the cook watching pennies; to stretch the recipe, just add more rice.

Plantains are popular, the women said. Often they are fried to make Tostones, but Mrs. Romany said she likes to pop them in the oven with sugar and cranberry juice.

A sharp knife should be used to peel a green plantain because the thick skin clings to the fruit. Slice off the ends of the plantain and cut it in half. Then make four evenly spaced lengthwise slits in the skin of each half, cutting through to the flesh from one end to the other. Starting at the corner edge of a slit, lift the skin away a strip at a time crosswise.

Sweet flan and fresh fruits such as mangoes, papayas, guavas and coconuts are popular desserts on the island. In Hartford tropical fruits can be expensive. Native pumpkin can be substituted for calabaza for a good Thanksgiving dessert.

Mrs. Blanco and her nutritional aides at the Expanded Food and Nutrition Program teach Hispanic women about nutrition and how to make traditional dishes with less expensive domestic ingredients.

The Institute for the Hispanic Family, 160 Main St., is a social service agency connected with Catholic Family Services.

*The Hartford Courant, November 7, 1976.

ADDITIONAL BIBLIOGRAPHIES

Biographies of Famous Puerto Ricans:

Hombres Ilustres de Puerto Rico. New York: Amigos del Museo del Barrio, 1974.
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Reynolds, Mack. *Puerto Rican Patriot: The Life of Luis Muñoz Rivera.* New York: Crowell-Collier, 1969.

Senior, Clarence. *Santiago Iglesias: Labor Crusader.* Hato Rey. Inter-American University Press, 1972.

Tovar, Federico Ribes. *Albizu Campos: Puerto Rican Revolutionary.* New York: Plus Ultra Educational Publishers, 1971.

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Short biographies plus other valuable material on the history, culture and folklore of the Island.

Puerto Rican Americans:

Finkelstein, Milton and Jawn A. Sandifer. *Minorities: U.S.A.* New York: Globe Book Co., 1971.

Freidel, Frank B. *The Negro and Puerto Rican in American History.* Boston: D.C. Heath, 1964.

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Padilla, Elena. *Up From Puerto Rico.* New York: Columbia University Press, 1958.

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Autobiographical and fictional:

Berger, Josef. *Poppo.* New York: Simon and Schuster, 1962.

Buckley, Peter. *I Am From Puerto Rico.* New York: Simon and Schuster, 1971. (young readers)

Mayerson, Charlotte L., ed. *Two Blocks Apart.* New York: Holt, Rinehart and Winston, 1965.

Thaler, Susan. *Rosaria.* New York: McKay, 1967.

Thomas, Piri. *Down These Mean Streets.* New York: Knopf, 1967.

Filmstrips

**Ghettoes of America.* Warren Schloat Productions, Pleasantville, New York 10570 (with attached record and teacher's guide). Jerry lives in Harlem, Parts I and II. Although the filmstrip concentrates upon the life of a black boy in the ghetto, the vivid photography and sympathetic treatment of daily life in Harlem can serve equally well as an illumination of the Puerto Rican experience in a big-city slum. The filmstrip focuses upon the living conditions and daily activities of a 12-year-old Harlem boy. It shows his family structure, school life, after-school experiences, thoughts, and feelings. High-interest level should spark interesting classroom discussions.

**Jose, Puerto Rican Boy.* Hubbard Scientific Company, P.O. Box 105, Northbrook, Illinois 60062.
Color filmstrip with record. Part of a set showing activities and problems of inner-city children from varying backgrounds. It shows family relationships, school experiences, and ethnic customs. Suitable for elementary and intermediate school students.

Minorities Have Made America Great, Part Two. Warren Schloat Productions, Pleasantville, New York 10570 (with attached record and teacher's guide).
Puerto Ricans, Part I and Part II. Part I describes some of the problems Puerto Ricans face in adjusting to mainland life. Differences between the Puerto Rican and earlier immigrant groups are pointed out. The effects of the problems faced by young Puerto Ricans

*Resources suitable for younger children.

are stressed. Part II shows some of the organized attempts being made by the Puerto Rican and the larger community to escape the cycle of ghetto poverty, including the work of Aspira, the Headstart Program, skills advancement, etc.

People of the Caribbean. Urban Media Materials, Inc., 68-06 Fresh Meadows Lane, Fresh Meadows, New York 11365.
Series of 4 color filmstrips with accompanying bilingual records. The series deals with various countries in the Caribbean, including Puerto Rico, Haiti, Jamaica, Dominican Republic, Trinidad and Tobago, Barbados, and Cuba.

**Puerto Rico and the Puerto Ricans.* Urban Media Materials, 68-06 Fresh Meadows Lane, Fresh Meadows, New York 11365.
Two-part color filmstrip with accompanying bilingual records. Part I shows how the Puerto Rican community affects the quality of life in New York City. Part II describes the economy, heritage, and beauty of Puerto Rico. The filmstrips have little in the way of solid factual data, but are useful for creating a mood and feeling for Puerto Rico and its people, and can therefore contribute to better intercultural understanding. Recommended for elementary and intermediate school levels. Well received by pupils.

**Puerto Rico: History and Culture.* Urban Media Materials, 68-06 Fresh Meadows Lane, Fresh Meadows, New York 11365 (2 color filmstrips with accompanying records).
Part 1 – History. This filmstrip introduces, in broad terms, the main currents of Puerto Rican history. Making effective use of interesting prints, statues, and photographs, it traces the impact of Spanish rule, the effects of American control and the results of *Fomento.* Little is imparted in the way of information, but the filmstrip can be useful as an introduction to a unit on Puerto Rican history. Particularly suitable for intermediate and junior high school students.
Part 2 – Puerto Rican Culture. This filmstrip portrays some of the elements in the Puerto Rican culture, touching upon its architectural heritage, religious activities, music, art and festivals. Like its companion piece, it offers little solid material, but serves as an interesting introduction to a unit of Puerto Rican culture. The frames are interesting and successfully create a mood of appreciation for Puerto Rican contributions. It has been favorably received by students.

They Came to America. Audio-Visual Narrative Arts, Box 398, Pleasantville, New York. Four-part color filmstrip with accompanying records. It shows the causes, development, problems, and results of immigration to the United States, focusing upon the individual experiences of Anglo-Saxon, Irish, Jewish, and Puerto Rican immigrants. The Puerto Rican migration to the Mainland is seen as similar to other immigrant experiences in some ways, but significantly different in others. Dramatically done, with vivid and interesting personal narratives interwoven with factual and conceptual social studies background material. An excellent vehicle to stimulate class discussion.

**This is Puerto Rico.* Discovery Enterprises, Box 461, Cooperstown, New York 13326. Contains travel-agency-type pictures for the most part. Captions are in both Spanish and English. Little in-depth discussion of Puerto Rican backgrounds or problems. Useful as an introduction to Puerto Rico for pre-high school grades.

Urban Lives: The People Within the City Westinghouse Learning Corp., 101 Park Avenue, New York, New York 10017. Four sound color filmstrips with teacher's manual, depicting the harsh realities of city life as seen through the eyes of urban families. Part 4 deals with Puerto Ricans in New York. Rafael Flores tries to fashion a new life for himself and his wife by helping neighborhood addicts.

**Resources suitable for younger students.*

Films

Crescensio: A Puerto Rican Boy Tells It Like It Is. 18 min. (b/w). Lawrence Kellerman Productions, 1045 Ocean Avenue, Santa Monica, California 90403.
Portrays the irrelevance school has for a turned-off teen-age Puerto Rican boy.

Festival in Puerto Rico. 30 min. (b/w). McGraw-Hill Films, 1221 Avenue of the Americas, New York, New York 10020.
Shows American and Puerto Rican artists preparing for the annual Casals Music Festival in Puerto Rico. The film also shows Casals conducting and performing, with scenes of the island as a background.

Harlem Crusader. 29 min. (b/w). Films Incorporated, 1144 Wilmette Avenue, Wilmette, Illinois 60091.
A documentary study of life in the Spanish Harlem barrio by a social worker. The film portrays living conditions affecting the residents of a ghetto block.

Island in America. 28 min. Color. Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, New York 10016.
Compares conditions faced by Puerto Rican migrants today with those encountered by earlier immigrant groups, accenting both similarities and differences. Features talks by Joseph Monserrat and Congressman Herman Badillo on problems facing Puerto Ricans today.

Manuel from Puerto Rico. 14 min. (b/w). Encyclopedia Britanica Educational Corporation, 425 N. Michigan Avenue, Chicago, Illinois 60611.
Illustrates the difficulties and cultural clashes involved in moving from Puerto Rico to city life on the Mainland, especially in connection with the school system.

**Miguel: Up From Puerto Rico.* 15 min. Color. 1970. Learning Corporation of America, 711 Fifth Avenue, New York, New York 10022.
Story of a resourceful little boy who wants to buy a fish dinner for his father's birthday with a dollar given him by his mother. After losing the money, Miguel has a series of adventures before achieving his aim. Highly recommended for creating a sympathetic mood conducive to good inter-group understanding. Particularly useful for elementary and intermediate grades.

The Puerto Ricans: Strangers in Their Own Land. 14 min. Color. ABC Media Concepts, 1330 Avenue of the Americas, New Yo
New York 10019.
Shows the difficulties and frustrations of a newly-arrived Puerto Rican family. The work of the Puerto Rico Family Institute is shown. The discussion illustrates both accomplishments and unfinished tasks.

**Puerto Rico and the Virgin Islands.* 11 min. (b/w). Coronet Films, 65 East South Water Street, Chicago, Illinois 60601.
A geographic, historical and cultural survey of the strategically placed United States territories in the Caribbean.

Puerto Rico: The Caribbean Americans. 22 min. Color. 1970. International Film Bureau, Inc., 332 So. Michigan Avenue, Chicago, Illinois 60604.
Presents main historical facts about the island. Describes one Puerto Rican who has gone to New York for a better life and has returned to Puerto Rico.

Puerto Rico – Island in the Sun. 18 min. Universal Education and Visual Arts, 100 Universal City Plaza, Universal City, California 91608.
A survey of the historical background as the backdrop of an account of Puerto Rico's present efforts toward social, economic, and cultural development.

**Puerto Rico: Its Past, Present, and Promise.* 20 min. Color. Encyclopedia Britanica Educational Corporation, 425 N. Michigan Avenue, Chicago, Illinois 60611.
Tells the story of Puerto Rico's emergence from colonial rule into self-government and

* Resources suitable for younger students.

its transformation from an island of poverty to its present position as a showcase of the Caribbean.

**Puerto Rico: Operation Bootstrap.* 18 min. Color. United World Films, Inc., 221 Park Avenue So., New York, New York 10003. Illustrates the government's program to attract new industry to the island in order to create more employment and to improve the standard of living.

Puerto Rico – The Peaceful Revolution. 27 min. (b/w). McGraw-Hill Films, 1221 Avenue of the Americas, New York, New York 10020. Describes the recent improvements in Puerto Rico's economy, education, culture, and standard of living, as well as the unfinished tasks ahead. Outstanding Puerto Ricans, including former governor Luis Muñoz Marin and former mayor Doña Felisa Rincón de Gautier are interviewed for their views.

**Puerto Rico: Showcase of America.* 18 min. (b/w). McGraw-Hill Book Company. Text Film Division, 1221 Avenue of the Americas, New York, New York 10020.
Portrays the growth of Puerto Rico's economy against a background of the island's geography, history, culture, and traditions.

Puerto Rico: U.S.A. 11 min. Classroom Film Distributors, 5610 Hollywood Blvd., Hollywood, California 90028.
Illustrates the changes in the economy, living conditions, and education that have characterized Puerto Rico's recent industrialization.

Que Puerto Rico (What A Rich Port). 16 min. McGraw-Hill Films, 1221 Avenue of the Americas, New York, New York 10020. Shows the living conditions of the people of Puerto Rico, with particular stress on customs and traditions. The Puerto Rican life style is effectively conveyed by music and sound, making narration unnecessary.

That's Me. 15 min. (b/w). McGraw-Hill Films, 1221 Avenue of the Americas, New York, New York 10020.
A comedy drama describing the values and strengths of a Puerto Rican dropout who resists a social worker's attempts at his conversion.

Visit to Puerto Rico. 17 min. Color. International Film Bureau, Inc., 332 South Michigan Avenue, Chicago, Illinois 60604.
Shows Puerto Rico's location, population, racial heritage, geography, topography, chief crops, and farming methods. Spanish tradition is seen, along with modern developments. Recent changes in education, public health, and industry are indicated. Available in Spanish under the title *Visitemos a Puerto Rico.*

The World of Piri Thomas. 60 min. (b/w). Audio-Visual Center, Indiana University, Bloomington, Indiana 47401.
The author of *Down These Mean Streets* takes the viewer on a tour of Spanish Harlem. The film pleads for an understanding of ghetto life, and describes the filth, narcotics, and crime which children are forced to contend with.

PUERTO RICAN NEWSPAPERS OBTAINABLE ON THE MAINLAND

From the Island:

El Mundo
41 E. 42nd St.
New York, N.Y. 10020

El Nuevo Dia
Koppe and Co., Inc.
610 5th Ave.
New York, N.Y. 10020

In New York:

El Diario
181 Hudson St.
New York, N.Y.

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*Resources suitable for younger children.

PUERTO RICAN RESOURCE ORGANIZATIONS

Department of Education in Puerto Rico
Hato Rey, Puerto Rico

Office of the Commonwealth of Puerto Rico
322 West 45th St.
New York, N.Y. 10036

Office of the Commonwealth of Puerto Rico in Camden
333 Arch Street
Camden, New Jersey 08102

Council of Spanish-Speaking Organizations
2023 N. Front Street
Philadelphia, Pa. 19122

Office of Turismo in New York
666 Fifth Avenue
New York, N.Y. 10019

Office of Fomento in New York
666 Fifth Avenue
New York, N.Y. 10019

The Puerto Rican Research and Resources Center
1519 Connecticut Avenue, N.W.
Washington, D.C. 20036

Children's Music Center, Inc.
5373 W. Pico Boulevard
Los Angeles, Calif. 90019

Spanish Book Corporation of America
610 Fifth Avenue
New York, N.Y. 10026

El Museo
Community School District Four
206 East 116 Street
New York, N.Y. 10029

RESOURCE ORGANIZATIONS IN N.Y.

Aspira, Inc.,
296 Fifth Avenue
New York, New York 10001

Council of Puerto Rican and Hispanic Organizations of the Lower East Side
20 Clinton Street
New York, New York 10002
Tel. AL4-0170

Friends of Puerto Rico
322 Third Avenue
New York, New York 10016
Tel. 684-0390

Institute of Puerto Rican Culture
Americana Hotel
7th Avenue and 52 Street
New York, New York
Tel. 581-1000

National Association for Puerto Rican Affairs
200 East 116 Street
New York, New York

National Association for Puerto Rican Civil Rights
939 Eighth Avenue
New York, New York
Tel. 246-0775

New York Association of Puerto Rican Social Workers
c/o Puerto Rican Family Institute
116 West 14 Street
New York, New York

Office of the Commonwealth of Puerto Rico

A. Migration Division, Labor Department
322 West 45 Street
New York, New York 10036
Tel. CI5-0700

B. Puerto Rican Economic Development Administration
666 Fifth Avenue
New York, New York
Tel. 235-1200

Puerto Rican Association of Community Affairs
296 Fifth Avenue
New York, New York
Tel. 724-5178

Puerto Rican Board of Guardians
250 West 57 Street
New York, New York
Tel. JU2-1957

Puerto Rican Civil Service Employees Association, Inc.
1151 Longfellow Avenue
Bronx, New York
Tel. LU9-7783

Puerto Rican Community Council of East Harlem

1699 Lexington Avenue
New York, New York
Tel. 348-0050

Puerto Rican Community Development Project, Inc.
Main Office
Juvenile Court Service Program
Manpower
210 West 50 Street
New York, New York 10023
Tel. 765-9800

Puerto Rican Family Institute
116 West 14 Street
New York, New York
Tel. 924-6320

Puerto Rican Merchants Association
351 Atlantic Avenue
Brooklyn, New York
Tel. 858-8818

Puerto Rican Society of Newspapermen and Writers of New York, Inc.
611 West 158 Street
New York, New York

SPANISH-SPEAKING RESOURCE ORGANIZATIONS IN CONNECTICUT

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Post Office Box 4
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747-1631 Ext. 329 *or* 583-7551

Mr. Agustin Barquin, Division Chief
Migrant & Spanish Services Division (DCA)
1179 Main Street
Hartford, Connecticut
566-7178

Mr. José Vélez, Director
Migratory Children's Program
800 Dixwell Avenue
New Haven, Connecticut
562-6119

Mr. Herman Soto, Director
Junta for Progressive Action
622 Howard Avenue
New Haven, Connecticut
624-6679

Mr. Celestino Cordova, Director
Spanish Cultural Association
312 Congress Avenue
New Haven, Connecticut
787-0169

Borinquen Day Care Center
397 Ferry Street
New Haven, Connecticut
776-9355

Mr. José Rivera, Director
Spanish American Cultural Organization
97 Truman Street
New London, Connecticut
442-4463

Rev. Manuel Gasch, Director
Nuestra Casa, Inc.
65 Jay Street
New London, Connecticut
442-3211

Mr. Luis Atherton, Director
Los Hispanos Unidos
67 Truman Street
New London, Connecticut
447-0207 or 447-0797 or 443-8194

Mrs. Eleanor Kilham, Director
La Casa Hispana
568 Atlantic Street
Stamford, Connecticut
327-1757

Mrs. Carmen Castro, Director
Spanish International Center
137 Henry Street
Stamford, Connecticut
327-1757

Mr. Samuel Inchauteguiz, Director
Neighborhood Services
137 Henry Street
Stamford, Connecticut
327-3260 Ext. 15 or 16

Mr. José A. Maldonado, President
Spanish Merchants Association
1747 Stratford Avenue

Stratford, Connectiuct
377-9211

Mr. Gilberto Hernandez, Chairman
Democratic State Committee
490 East Main Street
Bridgeport, Connecticut
333-4937

Mr. Francisco Gonzales, Director
Huester de Caribe
1181 State Street
Bridgeport, Connecticut

Mr. Thomas Corso, Director
Manpower Program
45 Lyon Terrace
Bridgeport, Connecticut
576-7176

Rev. Cullen
St. Mary's Church
540 Pembroke Street
Bridgeport, Connecticut
334-8811

Rev. Ganuario
St. Anthony's Church
96 Colorado Avenue
Bridgeport, Connecticut
335-2591

Rev. Simón Castillo
Pentecostal Church
921 Hancock Avenue
Bridgeport, Connecticut
335-8752

Mr. Hector Nieves, Director
Bridgeport Model Citites Housing Corp.
376 East Washington Street
Bridgeport, Connecticut
576-8016

Mr. Enrique Gonzalez, Director
Tetelo Vargas Baseball League
2 West Avenue
Bridgeport, Connecticut
333-7429

Mr. Carlos Calderon, Director
ABCD-Spanish Affairs Office
815 Main Street
Bridgeport, Connecticut
366-8241

Mr. Gonzalo N. Cotto, Director
Puerto Rican Youth Organization
416 East Main Street
Bridgeport, Connecticut
333-7497

Mr. Ramón Larracuente, Director
Spanish American Coalition
193 Colorado Avenue
Bridgeport, Connecticut
333-5193

Mr. Miguel Cardozo, Sub-Director
Spanish American Coalition
419 East Main Street
Bridgeport, Connecticut
384-0311

Mr. Thomas O'Neil, Director
Adult Learning Center
450 Stratford Avenue
Bridgeport, Connecticut
576-8097

Mr. Leocadio Lacend, Director
Puerto Rican Parade
92 Golden Hill
Bridgeport, Connecticut
367-4181

Mr. John Garcia, Director
National Economic Development Association
1475 Barnum Avenue
Bridgeport, Connecticut
333-4158

Mr. José Hernandez, Chairman
Puerto Rican Cultural Association
P.O. Box 3522
Bridgeport, Connecticut
367-4181

Mr. Ramón Larracuente, Director
Spanish American Action Committee
419 East Main Street
Bridgeport, Connecticut
333-5193

Mr. Heriberto Muniz, Director
Model Cities South End On-Site Office
340 Baldwin Street
Waterbury, Connecticut
733-7561

Mr. Hilario Huertas, Director

Spanish Action Council
610 South Main Street
Waterbury, Connecticut
754-0272

Mr. Gumersindo Rodriguez, Director
South End Center
540 Baldwin Street
Waterbury, Connecticut
756-7913

Mr. Hector Riollano, Director
Waterbury Community Schools
201 Birch Street
Waterbury, Connecticut
753-5185

Mr. Rubén Toucet, Director
Puerto Rican Youth Organization
610 South Main Street
Waterbury, Connecticut
754-0272

Mr. Robert Velez, President
Puerto Rican Youth Organization Youth Board
610 South Main Street
Waterbury, Connecticut
757-7880

Mr. Hilario Huertas, Director
Model Cities Higher Education Program
610 South Main Street
Waterbury, Connecticut
754-0272

Mrs. María Chiffari, Chairman
Spanish Education Committee
165 River Street
Waterbury, Connecticut
573-1211

Mr. Ronald Vasquez, Chairman
Puerto Rican State Parade Local Comm.
340 Baldwin Street
Waterbury, Connecticut
755-7561

Mr. Stephen Press, Director
New Opportunities for Waterbury, Inc.
769 North Main Street
Waterbury, Connecticut
752-1241

Mrs. Grace Velez, Director
Project Promesa Program
165 River Street
Waterbury, Connecticut
757-9257

Mr. Juan Ortiz, Chairman
Puerto Rican New Block for Political Action
396 South Main Street
Waterbury, Connecticut

Mr. Edelmiro Arroyo, Chairman
Puerto Ricans for Legal Defense of Law Reform
769 North Main Street
Waterbury, Connecticut

Mr. Gumersindo Rodriguez, Director
Liga Juvenil Roberto Clemente
540 Baldwin Street
Waterbury, Connecticut
756-7913

Mr. Manuel Santana, Director
Puerto Rican Organization Program, Inc.
769 Main Street
Willimantic, Connecticut
423-3594

Mr. Samuel Tirado, Director
El Faro
21 Valley Street
Willimantic, Connecticut
423-8835 or 456-2231 Ext. 303.

Mrs. Rosalina Rodriguez, Executive Secretary
Spanish Community Organization of Wallingford
253 South Cherry Street
Wallingford, Connecticut
265-5866

Mr. Alfred Messier, Executive Director
Bristol Community Organization
59 North Main Street
Bristol, Connecticut 06010
584-2725

Mr. Jorge Perez, Acting Chairman
Hispanic Cultural Society, Inc.
6 Delay Street
Danbury, Connecticut
792-2822

Mr. Antonio Senes, Director
Spanish Learning Center
6 Delay Street
Danbury, Connecticut
792-2822

Mrs. Natividad Passmore, President
Las Banderas Guard
88 Stanwood Road
Elmwood, Connecticut

Mrs. Gerri Gonzalez, Director
Enfield Neighborhood Services
10 Prospect Street
Enfield, Connecticut
745-0371

Mr. Jaime Aguayo, Director
South Norwalk Community Center
56 South Main Street
South Norwalk, Connecticut
853-4232

Ms. Doris Roldan, Statewide Coordinator
VOTO BORICUA
231 Burgundy Hill Lane
Middletown, Connecticut 06457
Tel. 632-1374/566-3852 (office)

Mrs. Diana Vega
U.P.R.O.S.E.
612 Main Street
Middletown, Connecticut 06457
Tel. 347-7808

Mrs. Lucy Carrion, Director
Neighborhood Services
62½ Main Street
Meriden, Connecticut
237-6957

Mr. Edward Rosado, Director
RR 2 Box 126
Candlewood Hill Rd.
Higganum, Conn. 06441
Tel. 345-2654

Mr. John Francisco, Director
St. Mary's Day Care Center
41 Beaver Street
New Britain, Connecticut
225-4688

NOTE:

A. Students should check to see if these names and addresses are up to date and what other organizations may exist in their own communities.

B. For more current information or listings please write to:
Department of Community Affairs
State of Connecticut
P.O. Box 786
Hartford, Connecticut 05101